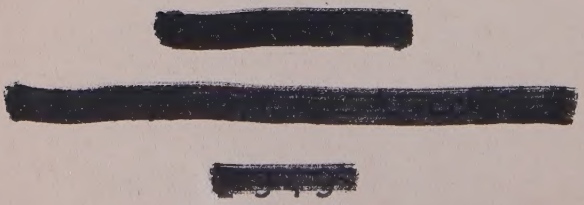

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CONSTRUCTIVE BIBLE STUDIES

EDITED BY
ERNEST D. BURTON

CHRISTIANITY AND ITS BIBLE

HENRY F. WARING

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CHRISTIANITY AND ITS BIBLE

A TEXTBOOK AND FOR PRIVATE READING

BY
HENRY F. WARING

MODERNIST

CONSTRUCTIVE BIBLE STUDIES
ADVANCED AND SUPPLEMENTARY SERIES

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TO MY WIFE

PREFACE

This book on *Christianity and Its Bible* has been written for the congregation. For years I have had a deepening conviction that we needed a survey of the whole religious field in a small, readable, trustworthy book that could be owned and used in practically every home—a book that would be interesting to all and, at the same time, one that would richly repay careful study.

The benefits of such a work are evident. The naturally studious would be helped in their further study of any or all the subjects of which it treats; others would be incited to further study of religious themes; and all would be put into a much better position for being benefited by their ordinary religious hearing and reading. Such a work would give a foundation on which to build a symmetrical structure of religious knowledge; or, changing the figure, it would give pigeonholes in which to put the valuable results of all future hearing, reading, and study concerning religious themes. The mastery of it at the beginning of a theological course would make the whole course easier and more profitable.

In the preparation of this book the purpose has been to help meet the need presented in the last chapter —the chapter concerning "clear-eyed middle-men

between the specialists and the ordinary readers." In fact, the last chapter, in some respects, would have made a fitting introduction to the book, an important part of the purpose of which is not only to relieve doubt, but to prevent it. The endeavor has been to produce a book that every intelligent pastor would be pleased to see in every home of his congregation, and to have as a basis of study in the Sunday school or in some other department of his church work. *It is a book for sabbath-school superintendents, teachers and older classes, for Young Men's Christian Associations and such societies, and for thoughtful readers generally.*

As Parts II and III are more factual than the others, it may be better for some, in going through the book for the first time, to pass directly from the end of the first part to the beginning of the fourth. The book as it stands is intended to give to thoughtful readers, whether in classes or not, a naturally arranged and helpful survey of the whole religious field.

Classes using it as a basis of study may cover the ground in one, two, or three courses. If the book be taken in two courses, it is suggested that the first course be Part I, chapters vi, viii, and ix of Part II, and all of Part IV. This would make the second course mainly historical. If the book be covered by three courses, it is suggested that Parts I and IV be the first, Part II the second, and Part III the

third. The average length of the lesson would be determined by the number of lessons in the course. It is expected that the Analytical Table of Contents and the Index will be used both as aids in the study and as tests of its thoroughness. While a few other books are named, especially for the help of lay teachers, the one book of reference, the constant use of which is strongly urged upon all, is the one accessible to all—the Bible. Bible references, questions, and suggestions are given for each chapter. That these helps for study may not make the book less attractive for general reading, they are put into the Appendix.

I wish to express grateful appreciation of valuable suggestions received from Professor E. D. Burton and his colleagues.

Recognizing more than ever that to understand any one department of religious knowledge it is necessary to become acquainted with the others, and so, feeling more deeply than ever the need of the laying, by modern mediators, of broad foundations for religious thinking by the congregation, my prayer, in sending out this book into the world, is that it will help meet this need.

H. F. W.

Halifax, Nova Scotia
1907

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PART I
INTRODUCTORY

CHAPTER I

RELIGIOUS LIFE AND LITERATURE

RELIGIOUS LIFE

1. Part I is introductory. It aims to get a true method of Bible study. It is to reach this that it first considers the Bible as religious literature, and then faces the questions of inerrancy and inspiration as they affect interpretation. It begins by asking: What is religion? How commonly we use terms it would puzzle us to explain! How much easier to describe than to define! How much easier, for instance, to watch and to write about the working of electricity than to tell just what electricity is! How much easier to describe the effects of religion than to define it!

2. Many and varied are the attempts at definition. Let us notice two: "the life of God in the soul of man;" "the life of man in his superhuman relations." Both of these use the word "life." Religion is not worship of God, nor work for God, nor faith in God, nor love to God; for none of these is large enough to include it. It, however, may include all of them. The only word that includes it is the word "life." Religion is a life—a kind of life; for though we should be able to get to the very heart of the mystery of life and should find that there

all life is the same, yet, in view of its different manifestations, we may legitimately speak of its different kinds.

3. How are we going to find out just what this religious life is? The true nature of religion as a kind of life, like the true nature of any living thing, is shown as it grows. It is important to keep this in mind. Failing to see this, some have argued from the morbidness of religions in their earliest histories that religion after all is but a morbid disease—something to be outgrown. To them theology, as the science of religion, is a part of pathology—the science of morbid conditions. Instead, it is a part of biology—the science of life. It is not a disease to be outgrown; so far, at least, man seems to be "incurably religious." It is rather a life that has grown; and we are to look for its true nature, not simply in its beginnings, but also and mainly in its growth.

4. What, then, is the true nature of religion? The one word that includes it is too large to be satisfactory. There is "life" in plants and in animals; but we do not, save in poetry, speak of them as religious. The distinctive principle of the religious life is to be found in that which distinguishes man from these. It is to be found in that which we commonly call his soul. Because of this, man is the religious animal in whose nature there is that which is higher and that which is lower. According as he is able to distinguish between them, and has the power to

subordinate the lower to the higher, the failure to do so is sin. As the religious animal, therefore, man is capable of sin.

5. The study of the history of religion shows that, when man thought his union with God was akin to his physical blood-bond with the other animals, his moral sense was weak. As he distinguished himself from the other animals and felt that he was united to God in a higher way than with them, he felt, in varying degrees, a sense of sin. This in Paul's writings found strong expression; for instance, in the sixth, seventh, and eighth chapters of Romans. These are some of his words:

> I delight in the law of God after the inward man; but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members. Wretched man that I am! who shall deliver me out of the body of this death?

6. In spite of, or even because of, that which we call his soul, man, as the religious animal, may, in a certain sense, go lower than the other animals. There is truth as well as wit in the words of her who said: "The more I see of men, the better I like dogs." Ernest Thompson Seton leaves upon us a very favorable impression concerning Krag, the Kootenay ram, as compared with Scotty, the hunter who murdered him. On the other hand, because he has a soul, or rather because he is a soul that has a body, what possibilities man has in rising above

the other animals! Though, as an animal, he is limited by the body, as the religious animal man's life is almost unlimited. Like the philosopher's garden, though short and narrow, it is high. As the carbon, though black, becomes luminous with the current of electricity, so he, though of the earth earthy, may be illumined with the living light of heaven.

7. By virtue of his religious life, man has a sense of communion and union with God. The more of this life he has, the sweeter the communion and the closer the union.

> Spirit with Spirit can meet;
> Closer is He than breathing, and nearer than
> hands and feet.

We should remember, however, that our relationship with God is unpicturable. When we say "near God," "in God," "from God," "to God," the expressions are not to be taken as having spatial meaning, but rather as the inadequate efforts of the human mind and tongue to express transcendent realities.

> And the ears of man cannot hear and the eyes of man cannot see;
> But if we could see and hear, this Vision—were it not He?

Though "now we see in a mirror darkly,"

> Is not the Vision He? though He be not that which He seems?
> Dreams are true while they last, and do we not live in dreams?

Ere the dawn of the eternal day in which we hope "to see Him even as He is," to us, in this dreamland of time, the very essence of religion is, and in truth too, "practicing the presence of God," in whom "we live and move and have our being."

8. Though a mystery, the religious life is a reality. All life is hidden. Nature awakes from her winter's sleep to clothe herself in a garb of wondrous hues. The loving glances of the sun, and heavenly words of raindrops from the clouds, and sweetest words of dewdrops on the earth have wooed the buds to open up their hearts in floral messages of love; and the flowers fill the eye with their beauty and make the air heavy with the fragrance of their sweetest incense. We ask our friend the botanist: "What is the explanation of this wondrous change?" and he quickly answers: "Life." We ask him: "What is life?" and he is dumb, or his words are unintelligible to us. But the zephyrs, stealing over the fresh green grass and kissing the flowers on the way, whisper: "It is hidden; it is hidden." We go to the woods, and we are thrilled by that song which a poetic Canadian has patriotically worded thus: "O dear Canada, Canada, Canada!" Who is the songster? Our friend the naturalist, who knows the sights and sounds and ways of the woods, takes us to a distant tree and shows us a shy little sparrow. We ask: "How is it possible for that little white throat to pour forth such a sea of melody upon some

waves of which our souls are floating with delight?" When he too answers that it is due to life, we ask him: "What is life?" There is no reply. The silence is broken as the white-throated sparrow, lifting its head toward heaven, sings: "It is hid in God, hid in God, hid in God." Hidden, yes, but real. Though the religious life, like all other kinds of life, is mysterious and cannot be defined, it is real.

9. The reality of this life hid in God is the very warp of a rational system of religious truth. This is the truth that is back of the great religious doctrines. Regeneration means the coming of life from God. Conversion means the corresponding flow to God. Together they mean that there is a great at-one-ment between man and God. Prayer, praise, faith, and love are due to the Godward flow from man. This life in God is beautifully illustrated by such figures as that of the union of the vine and its branches. As there are the currents from the vine to the branches and from the branches to the vine, so there is a commingling of the life-currents of God and man. Wonderful, is it not—the currents of inspiring grace coming to man, and the return current of worship going to God; the arterial flow of the very heart-life of God, and the veinal flow to be purified with the very breath of God in the atmosphere of heaven?

10. What a pity that men do not better appreciate the wonderful truth back of this figure of speech!

The blood circulated in the living body before Harvey made the great discovery of its circulation. So men may have the religious life even though they do not think of the wonderful circulation of its living currents. As, however, Harvey's discovery made such an advance in the science of health and healing, would not a better recognition of the truth concerning these currents of religious life make for spiritual well-being? It would help us, not simply to have the religious life, but to have it abundantly. It would inspire us to "seek those things that are above." It would give us a dignity and holy pride that would keep us from sin. No matter how democratic we may be, we believe in blue blood of the right kind. To learn that the blood of truly great ancestors is in our veins would give us pleasure and make us proud. How much more reason have we for joyous pride in the great truth that, in a way unrecognized before, the currents of a divine life are in us. In distinction from the other animals, we have not simply life, but Life. We are not simply the offspring of the animal man, but are "children of God." We are not dogs, but gods.

11. There is nothing morbid about this. In seeking the nature of religion, not simply in the history of its beginnings, but in its growth, we have come to the joyous truth of the Christian religion. In Jesus the essential germ of all religion found most beautiful florescence and choicest fruitage as he "practiced

the presence" of the "Father" with whom he was in living oneness. The Fourth Gospel gives as his prayer for Christians: "I pray that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us." The religion of a Christian is to be found in that mysterious but real life that is "hid with Christ in God."

RELIGIOUS LITERATURE

12. As life religion manifests itself in different ways, written and unwritten. In some religions there never have been written manifestations. In no religion has there ever been more than a small part of its manifestations written (John 21:25); but wherever, and to the extent, they are written, religious literature is the result. In some instances it may be difficult to tell whether or not a piece of literature is to be classed as religious. In a general way, however, we may look upon religious literature as that which (whatever else it may contain) gives us in a marked degree manifestations of religious life. As in the case of the Bible, this literature may be of great importance. Compared with the religion itself, however, even in the case of the Bible it is of secondary importance.

13. It is significant that we find so much religion in all the most ancient literatures. Assyriology tells us of the religious nature of much of the very early literature which it has brought to light. It also

impresses the lesson upon us by showing (in its poetic account of creation and flood, its code of laws, and its many penitential psalms) most striking parallels between that literature and subsequent literature in the Old Testament. Egyptology tells us of the famous "Book of the Dead," and of important religious texts inscribed upon the pyramids thousands of years before Christ. In China we find Confucianism's five important books. These were composed and compiled, mainly at least, by Confucius, who lived hundreds of years before Christ. To China also belongs Taoism's "Book of Doctrine and Virtue," the Tao-ti-king. In India Brahmanism has its Sruti, or revelation, and its Smruti, or tradition. The Sruti includes the Mantras (four books of Vedic hymns of many authors and ages), the Brahmanas, or commentaries on these, and the still later Upanishads, or philosophical treatises. The Smruti includes the Laws of Menu, or Indian Pentateuch, the Puranas, or legends, and two popular epics, one of which presents the *avatar* (incarnation) of Vishnu, the popular second person of the Hindu triad; the first is Brahma, and the third Siva. Though now much more potent in more eastern Asia, Buddhism originated in India. Its Tripitaka ("three baskets") date back centuries before Christ. In the third and best part are the impressive and popular Dhammapada, which must take a high place in religious literature. In Persia originated Zoroastrianism's

Zend-Avesta, in which Avesta is the text and Zend the inspired commentary. In Europe religion pervaded the pre-Christian writings of Greeks and Romans, though they have left no such sacred collection as we find in what are called the sacred books of the East.

14. We pass to the religious literatures since the birth of Christ. Christianity has had an increasingly large religious literature. Of this the New Testament, though very important, is, after all, but a very small part. The Old Testament, it should be remembered, was adopted from Judaism, of the literature of which it forms but a small part. The Apocrypha and other pre-Christian writings of Judaism will be referred to again. First among its writers in Christian times we must place the distinguished philosopher Philo, in whose lifetime Jesus was both born and buried. A few years after Jesus was buried, Josephus, the eminent Jewish historian, was born. He wrote of the antiquities and wars of the Jews. An important place in Jewish literature is taken by the Mishna, or "repetition," supposed to have come down orally from the time of Moses—the tradition of the elders. The Gemaras are its two expositions—one of Jerusalem and the other of Babylon. These, printed with the Mishna, give us the two Talmuds—the Palestinian and the Babylonian. Besides these there are targums or translations of the Old Testament, midrashim, or commentaries, and

many other productions of the rabbis throughout the Christian centuries. It was in these centuries that Mohammedanism arose. In this the Koran—i. e., "reading" (or better Alcoran, i. e., "the reading")—takes a very important place. This Mohammedan Bible consists of the scattered writings of Mohammed that have been put together, but not in the order in which they were written. In Japan Shintoism, now scarcely called a religion, is to be studied from the Kojiki (record of antiquities), Nihongi (chronicles of Japan), etc.—all written during the Christian era. From northern Europe comes a collection of alliterative, mythological poems, called the Elder Edda, and its prose commentary, called the Younger Edda—an Icelandic word for "great-grandmother." Collection and commentary are commonly referred to as the Eddas.

15. We have seen that, as Christianity has its literature, so other religions have theirs. We note, next, that in each of a number of these different religious literatures there have been some writings that by the adherents of their religion have been commonly viewed (1) as having special influence with deity; or (2) as having been specially influenced by deity in their production—i. e., of having been inspired; or (3) in both these ways. As Brahmanism has its Sruti, Buddhism its Tripitaka, and Mohammedanism its Koran, so Christianity has its Bible. If, to distinguish them from all other reli-

gious or even sacred literature, we should call such writings "Specially Sacred," the Bible may be defined as the "Specially Sacred" writings of Christianity.

16. Specially Sacred writings may be a book, as in Mohammedanism, or, as in Brahmanism, it may be a collection of the writings of many in many different times. The Bible belongs to the latter class. The Greek title from which comes the very word "Bible" was used in the plural and meant "books." Later, through a meaningful grammatical blunder, the Latin word for it was used in the singular and meant "book." Suggested by this mistake is the important truth that there is a remarkable unity in the Bible. In gladly recognizing this, we need strongly to emphasize what was implied by the early Greek title—namely, that the Bible should be viewed, not simply as a book, but as a literature. It contains writings that, from many ages and from many different places and circumstances, come to us as the works of many minds. Much of it has come down to us as the work of compilers as well as of composers, of editors as well as of authors. There is considerable difference of opinion concerning the dates of the origin of its different parts. Some of it was written before the destruction of Jerusalem in 586 B. C. If we think of that date as that on which the history of the Hebrew nation closed and that of the Jewish people began, we must look upon the

Bible as the expression of the religious life of Hebrews, Jews, and early Christians.

17. Though the New Testament as the expression of the early Christians is commonly valued more highly than the much larger Old Testament of Hebrews and Jews, what indications are there that, in founding the Christian religion, Jesus ever thought that through him a New Testament would be added to the Specially Sacred writings of his followers? Brooding over such a question impresses us with the thought that, after all, even the highest Specially Sacred writings are only of secondary importance as compared with the religious life itself.

18. How does the Bible compare with other Specially Sacred writings? Morally and religiously it is much superior. It "finds" us as they do not. The more we compare the religious conceptions revealed in it and in them, the more do we appreciate its progressive revelation. Appreciation of this helps to a right understanding of both the difficuties and the truths of the Bible. For the sake of right method Christians should be willing, and in profound confidence in the result they may well be eager, to have the Bible intelligently compared, for instance, with Sruti, Tripitaka, or Koran. When thus compared, especially because of its revelation in and through Jesus, it will be found to be beyond comparison.

19. Impressive as coming from a liberal thinker are the words of Theodore Parker:

> This collection of books has taken such a hold on the world as has no other. The literature of Greece which goes up like incense from the land of temples and heroic deeds has not half the influence of this book. . . . . It goes equally to the cottage of the plain man and the palace of the king. It is woven into the literature of the scholar and colors the talk of the street.

Why? How great its power in both obtaining and retaining liberty! "The best of all allies that you can procure for us," said Garibaldi "is the Bible; that will bring us the reality of freedom." Why? To another great soldier, General Grant, it was "the sheet anchor of our liberties." Why? How it has made the prison walls to resound with praise to God, and even the fiery tongues of martyrdom to tell of God's love! How through it our fathers and mothers have been strengthened for their work, cheered in their sorrows, filled with unfathomable peace, lifted at times to the ecstatic summits of the mountains of heavenly joy, given grace in passing through the valley of the shadow of death; and at last, pillowing their heads upon its promises, with what calm trust they fell asleep! Why? Handel, in his production of the *Messiah* as obtained from the study of the Scriptures, said of himself: "I did think I did see all heaven before me and the great God himself." So men throughout the ages, through the study of the Bible, that they might give to the world the inspiring music of a Christlike life, have beheld heavenly things and have felt the presence, and been thrilled by the love, the very life, of God.

CHAPTER II

INTERPRETATION AND INSPIRATION

MISINTERPRETATION AND ITS REMEDY

20. Because of the greatness of the Bible, great care needs to be exercised in its interpretation. In this chapter, as we seek a remedy for the evils of misinterpretation, we shall be brought face to face with the questions of inerrancy and inspiration, and shall seek to face them honestly. Misinterpretations of the Bible have been common, and some of them have been costly. Many of them have been due to the failure to consider the times and circumstances in which the writings originated. With little or no regard to the fact that ideas and the meanings of terms change through the centuries, the terms of the early writings have been given the meanings they had in the later writings of the Bible, and even in writings down to the present time. In the study of the Old Testament the distinction between "religious" and "Christian" has been frequently ignored. Later ideas of the future and of God's nature have been carried back into earlier times and terms. Because the Bible is now frequently called the "Word of God," that and similar expressions are often treated as if they referred to the Bible as a whole.

21. A second class of misinterpretations is made by taking figurative language literally. While it differs from the other productions of the East, the Bible nevertheless abounds in oriental imagery which, if taken literally, leads into untold absurdities. You can drive any place you please, if you can make the figures of the Bible go on all fours. Numerous instances might be cited of the misinterpretations of the parables. The imagery of Revelation is a stumbling-block to many. A cowboy preacher, who had been figuring on the dimensions of the New Jerusalem, in an eloquent sermon on heaven gave us some idea of how much room there would be per saint. It reminded us of the question about the size of Noah's ark and the room per animal.

22. A third class of misinterpretations is due to taking literal language figuratively. It seems to have been hard for many to understand that much of the Bible was local and temporary, and therefore has no special application to the very different life of later times. This has led to much spiritualizing of the narratives. That the lameness of Mephibosheth was to suggest, not simply depravity, but total depravity because he "was lame in *both* his feet," is but an extreme illustration of a tendency still too common.

23. A fourth class, and one of the largest, of misinterpretations is due to the separation of the text

from the context. If this method be permitted, there may be brought in proof of almost any absurd teaching imaginable a large collection of what Shakespeare calls "odd old ends stolen forth of holy writ." With his Bassanio we ask:

> In religion
> What damned error but some sober brow
> Will bless it and approve it with a text?
> Hiding its grossness with fair ornament?

How often "A little child shall lead them" (Isa. 11:6) is used with no thought of its context. Many other instances might be cited. Dean Stanley's story in his *Eastern Church* seems to cap the climax. Peter the Great, in introducing tobacco to Russia, asked if his tobacco-smoking was worse than her brandy-drinking. "Yes," was the deliberate reply; "for not that which goeth into a man, but that which goeth out of a man, defileth him" (Matt., chap. 15, and Mark, chap. 7).

24. A fifth class of misinterpretations is due to inaccurate stress on separate words. By many minds pictorial words are magnified, while others in the same sentence, though more emphatic, are neglected. Sometimes a separate thought is suggested by each of several words, but the one central thought is overlooked. Many overlook the fact that the Bible is a translation, and that without a knowledge of the emphasis and choice of words in the original language in which the passage was written

it is not wise to attempt to discriminate between slightly different shades of meaning. I have a sermon by a somewhat successful evangelist who attempted to distinguish between "wash me throughly" (Ps. 51:2) of the Authorized Version, which he unquestionably preferred, and "wash me thoroughly" of the Revised Version. He used this illustration: "I hand a sealed jar to my servant-girl and tell her to wash it thoroughly. She cleans it on the outside. I unscrew the lid and smell inside. Phew! Then I tell her to wash it throughly."

25. Misinterpretations cause much humor, but more harm. Church history from beginning to end is a commentary on Bunyan's doggerel: "By misinterpreting evil ensues." Among the evil results have been the obscuring of the truth, the teaching of that which was false, the perpetuation of the evils of Bible times, the increase of isms, and the awakening of unnecessary doubts. To avoid these evils it can scarcely be emphasized too strongly that the interpreter, as an interpreter, *should seek first in the light of their times, etc., just what meanings the different authors intended to convey.*

INERRANCY AND INSPIRATION

26. In doing this, can it be assumed that these meanings must always be absolutely without mistake? In other words, must it be assumed that in all its parts the Bible is inerrant? No matter what

the author may seem to have meant, must true interpreters assume that it could not have been meant if in it there is the slightest mistake? When difficulties are presented that they cannot meet, have they a right to take refuge in the fact that we have only more or less imperfect copies of the original writings, and to assume that, if we could get back to the originals themselves, we should surely or probably find them to be inerrant? As a matter of fact, is it not true, in a number of passages, that in getting nearer the original writings Christian scholars have found difficulties that otherwise would not have existed for them? Apart from this altogether, as a matter of method is it not true that in proportion to the extraordinariness of a claim we look for proof instead of mere assumption? This claim made for the Bible is so extraordinary that to the logical mind its mere assumption is presumption. Those who simply refrain from asserting that the Bible is inerrant are not called upon to prove that it has mistakes. The burden of proof rests upon those who assert its inerrancy. It is for them to give good reason for their extraordinary assertion.

27. A common thought is that the Bible is inerrant because it is inspired. Have interpreters, however, a right merely to assume that it is so inspired? Since "inspiration" is a word of various and varying meanings, to grant that the Bible is inspired is not necessarily to grant that it is inerrant. If the word

"inspired" ever has a meaning when applied to literature, few would deny that the Bible is inspired. The question, then, is not: "Is the Bible inspired?" but rather: "What is the nature of its inspiration?" Speaking generally, the inspiration of the Bible is to be felt rather than critically defined. A working definition may sometimes be necessary, however, in order to correct or prevent a view that interferes with the true Bible study. The mere assumption of an inspiration that makes the Bible absolutely inerrant does interfere with this study. Such an assumption should be supplanted by a right view of the Bible's inspiration.

28. How is this to be obtained? Instead of taking a theory and trying to make it fit the Bible, it is better to begin with the study of the Bible itself. For instance, what claims for inspiration does it contain? It is from such facts that a working definition is to be framed when needed. Dr. A. H. Strong writes:

> Whatever theory of inspiration we frame should be the result of a strict induction of the Scripture facts, and not an a priori scheme to which Scripture must be conformed. The fault of many past discussions of the subject is the assumption that God must adopt some particular method of inspiration or secure an absolute perfection of detail in matters not essential to the religious teachings of Scripture.

According to the traditional method, what naturally seems to be the author's meaning must not be

accepted as the meaning of the passage unless it be inerrant. According to the inductive method, what naturally seems to be the author's meaning is accepted as the meaning of the passage even though it may not be inerrant.

29. Of the "traditional theory" of inspiration Dr. Sanday writes:

> It may have been held somewhat vaguely and indefinitely, and those who held it might, if pressed upon the subject, have made some concessions which would have involved them in perplexities. . . . . It might be allowed that the true text could not always be discovered, but when once it had been discovered, it could not be otherwise than infallible. . . . . The danger of the traditional view is lest inspiration should be thought of as something dead and mechanical; when it is arrived at inductively, it must needs be conceived as something vital and organic.

Of the inductive method and its results he writes:

> It is no doubt a great inversion of method when the books of the two Testaments are interrogated without any assumption whatever beyond that of a personal God who might be conceived as capable of putting himself into communication with men. . . . . On the inductive view, inspiration is not inherent in the Bible as such, but is present in different books and parts of books in different degrees. More particularly on this view—and here is the point of greatest divergence—it belongs to the historical books rather as conveying a religious lesson than as histories, rather as interpreting than narrating plain matter of fact. The crucial issue is that in this last respect they do not seem to be exempted from possibilities of error.

We should seek by "strict and rigorous induction" "scientific propositions which alone can be rightly pressed upon the unbeliever, and which alone the believer can take as his foundation" in truest Bible study. We should not endeavor to find that the Bible is what we think it ought to be. In the presence of the God of truth, we should honestly seek to find out just what the Bible is.

30. What does it claim to be? It never uses such terms as the "Word" and the "Word of God" of all and only itself. It nowhere claims inspiration for itself as a whole. Yet it contains from many different people, for themselves and for others, many different claims of inspiration. In Old Testament narratives Jehovah frequently is represented as speaking to man; for instance, to Moses, Ex. 24: 3, 4. The Old Testament prophets often use such expressions as "Jehovah said." Among the strongest statements in the gospels are Matt. 5:17, 18; John 10:35. These, however, are to be read in the light of such passages as Mark 7:15–19; Matt. 8: 1–4; 12:1–12. Important passages in the rest of the New Testament are II Tim. 3:15, 16; and II Pet. 3:16.

31. Were its thoughts and words inspired according to the claims for them that it contains? Here is an instance where even for the average Christian the thought of other religious literature is helpful. In writing of the Bible as the Specially Sacred writ-

ings of Christianity, we referred to the Specially Sacred writings of other religions. The ordinary Christian can easily be led to see that in these religions there are writings in and for which claims of inspiration are made similar to those made in and for the Bible. He can easily be made to see that, though the *results* of the testing be very different, yet the *method* of the testing of the claims of all these religions ought in all honesty to be the *same.* As he can readily see that the adherents of other religions have no right simply to assume the inerrancy of the claims in and for their Specially Sacred writings, he can easily be led to see that he himself has no right *merely to assume* the inerrancy of the claims made in and for the Bible.

32. If, as claimed, Jehovah spoke to Moses in the giving of the Law, how about the similar claims, and concerning somewhat similar things, that before the days of Moses were made by the Babylonian King Hammurabi for his famous code discovered in 1901–2? It is suggestive, to say the least, to read that upon the monument upon which the code was written there is also "a very interesting representation of the king Hammurabi receiving his laws from the seated sun-god Samas, 'the judge of heaven and earth.'" If David was inspired, as we read in I Sam. 23:2, was Mesha, king of the closely related Moabites, also inspired according to his claim? On the famous Moabite stone, discovered in 1868,

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he wrote of his god: "And Chemosh said to me: 'Go seize Nebo upon Israel.'" Large numbers believe that as a revelation from God any part of the Bible is above the highest writings of any other literature. Large numbers believe the same of the Koran. Where we have the different religions making these similar, and sometimes mutually contradictory, claims concerning their literature, who is to decide concerning them?

33. When representatives of other religions claim that their gods spoke to them, we say at once that of course there was no objective speaking. At best it was the coming of a conviction that such and such was the will of Deity. How about the similar claims made in the Bible? An interesting seventeenth-century parallel to Paul is found in the heroic, persecuted founder of the Quakers, George Fox. Trusting in the "inner light," and believing he had power to work miracles, he wrote that he did thus and so "at the command of God." Was he always correct in his claims? Were Paul and the other Scripture writers always correct in their convictions as to what was the will of God? If at times, even where there are specific claims of inspiration, those who made the claims were mistaken, would it mean that they were impostors? Would it even mean that they were never inspired at all? Is it not conceivable that good men, then as now, may have made, conscientiously, claims that in some respects were sometimes erroneous?

34. As translated by the *Twentieth Century Testament*, Paul once wrote: "I speak to you as sensible men; use your own judgment about what I am saying." As sensible men we shall take into account Paul's type of mind and character as compared, for instance, with those of George Fox or of Mohammed. We shall see him in the light of his times, and shall be influenced by the effects of his writings. We shall make all allowance for his greatness and for his unique position in the early church. To be honest, however, in the presence of God we, as sensible men, must use our own judgment about even what Paul writes. If, for instance, in his somewhat rabbinical reasonings or in his quotations from the Old Testament, we should find what is to us an unmistakable error, we, of course, should not look upon it as an inspired revelation any more than we should consider inspired any error we might find in the professedly inerrant Koran. As with the writings of Paul, so with the other parts of the Bible. If we hear with horror quotations from a Turk's prayer against unbelievers, shall we treat as inspired, because it is in the Bible, such a passage as that at the close of the Psalm 137: "Happy shall he be that taketh and dasheth thy little ones against the rocks"? Whatever the claims made in and for any part of the Bible, we, as sensible men, should view them in the light of their times, of similar claims in other religions, of the character of those who made the claims; and also in the light of the contents and

effects of the writings themselves. Then, honestly and prayerfully, we should use our own judgment concerning them.

35. Viewed thus, can we say that all that is in the Bible is inspired? On the other hand, must we deny inspiration to the highest passages in other Specially Sacred writings? In a note in his *Oracles of God*, Dr. Sanday wrote of Guatauma or Buddha:

> It is impossible to read the life and teachings of Gautauma without feeling that he, too, had an impulse from the Holy One. It would be little in accordance with Christian doctrine to maintain that the divine influences which were vouchsafed in so large a measure to select spirits in Palestine were wholly wanting in India or Greece.

36. Are there not in other Christian writings passages which, if found in the Bible, we should certainly call inspired? This brings us to the question of the making of the canon; i. e., to the question of the determining of the number and the extent of the Specially Sacred writings of Christianity. Just the number and the extent of the writings that Jesus and the apostles considered Specially Sacred we do not know. The question of the final settling of the Old Testament canon is one of great difficulty. In the third Council of Carthage, 397, all the New Testament books were recognized. In the Council of Trent, 1545–63, the books of the Old Testament Apocrypha were formally included in the canon of the Roman Catholic church. Concerning the use of

these Apocrypha the position of the Holy, Orthodox, Catholic, Apostolic, Oriental church (commonly called the Eastern, or Greek, church) is somewhere between that of Protestantism and that of the Holy, Catholic, Apostolic, and Roman church.

37. Among the Protestants it is quite commonly recognized that their canon was not made through some miraculous revelation. It was not the result of the acts of infallible councils. It was made through a natural, gradual, more or less critical process, the results of which were discussed and some of them ratified by different councils. Those who cannot honestly say that they believe that the number and the extent of the books of the Bible were infallibly determined, and who nevertheless hold that the whole Bible is inerrant, may sometimes find, in deciding concerning a particular passage or book, that their position is similar to that of the reported jury whose verdict ran: "Guilty, but with some doubt as to whether he was the man." For an inerrant Bible we need an infallible determining of the number and extent of inerrant writings. It needs to be strongly emphasized today that we have no right merely to assume an infallible inspiration either of the writings or for the determining of their number and extent. Such assumptions prevent truest interpretation. This, *without assuming that they are absolutely errorless, first seeks the exact meanings the authors intended to convey.*

CHAPTER III

TRUEST BIBLE STUDY

INTRODUCTORY

38. Strictly speaking, interpretation of the author's thought is only the first part of truest Bible study. The next important step is to get the *facts* back of the author's thought. It is said that, when von Ranke was asked the secret of the abiding worth of his historical writings, he replied: "I do not go back *to*, but back *of*, the documents." Truest Bible study seeks to get back of each author's meaning in order the better to estimate its worth. It compares the different parts of the Bible among themselves and with other records. It seeks to see them in the light of their times. It seeks to give, and in a historical order, what actually happened, and what was actually believed, and by whom. The last and most important step in Bible study is that of getting the *truths* in and back of the historical events and beliefs of the Hebrews, Jews, and early Christians. Back of the events of that unique history great truths are to be found. In and back of the beliefs, in spite of errors, incompleteness, and local and temporal coloring, what inspiring truths! For the truest taking of these three important steps in Bible study there are three important prerequisites: common-

sense, recognition of the results of scholarship, and spiritual insight. Attention should be called to them.

COMMON-SENSE

39. Our first prerequisite is common-sense. It is helpful to note that the results of special scholarship are more easily within the reach of a man of common-sense than the results of common-sense are within the reach of a narrow-minded scholar. One such was suggestively called the most learned fool in Europe. In many schools, while much time has been given to the original tongues, not enough attention has been given to the common-sense interpretation of even the English text. As a result, many have gone out from our schools with uncommon knowledge of Hebrew and Greek, but to violate the most common-sense principles of interpretation. A knowledge of the original languages is indispensable to specialists. It is needed also by middlemen. The excellent translations and commentaries of today prevent its lack from being such a serious handicap to the ordinary Bible student of good common-sense.

40. Common-sense is especially helpful in taking the first step in truest Bible study. It helps to get just the meanings the authors intended to convey. It sees that interpreters should view the different terms in the light of the times in which they were used. If an expression was literal and had but one meaning to the writer, it ought to have but one and

the same meaning to interpreters, as interpreters, of that writer. If it was figurative, and with a more or less definite meaning, to the writer, it ought to be figurative and with the same meaning to us. The relative emphasis of the writer ought to be ours. The use of common-sense is much needed in the interpretation of the parable, especially in the treatment of its details. In respect to these the parables that evidently were given to teach some manifold truth, such as the nature of the kingdom of God, are to be distinguished from those that simply teach some one specific duty or truth. In the treatment, especially of the latter kind, one of the most common errors of interpreters is the unwarranted application of details that belong only to the drapery of the story. Another common error in the treatment of the parables is the giving to different parts of the story meanings more or less foreign to the main thought. It should be kept in mind that the laws that apply to the interpretation of literature in general ought not to be violated in the interpretation of the Bible. Its literature is of very different kinds, and should be interpreted accordingly. Its poetry, history, prophecy, apocalyptic writings, wisdom literature, gospels, and letters should be interpreted in the light of what is known concerning these. Not only its history, but its prophecy, and more or less of its other writings, to be most profitably studied must be studied in connection with the map.

41. Common-sense treats the Bible as a small library that did not drop down from heaven ready-made, but that, at sundry times and places, was written by man. It sees that the books should be understood separately. Where there is unmistakable indication of compilation, it is in sympathy with any honest effort to distinguish one document from another. As it distinguishes between Macaulay and Carlyle, so between Mark and Paul, and between the first three gospels and the fourth. As it distinguishes the early bards and chroniclers from the illustrious writers of the Elizabethan age, so the Old Testament from the New Testament. In as far as it has the light, it reads the different parts of the Bible in the light of the times and circumstances of their origin. It is thus better able to see in their different terms just the meanings the authors intended to convey. It realizes that the aim of the interpreter is not to harmonize the different books or documents, or even the different parts of a single one of them. It aims rather, by a comparative study of them, and of their different parts, to find out just what is the meaning of each. It studies each book or document as a whole, and reads and re-reads it at a sitting, that each text may be seen in the light of its context. It makes much of concordances and other helps to find parallel passages, but does not fail to estimate the individual worth of these passages in the light of their times, etc.

42. Common-sense recognizes the advantages of using different translations. It sees that this counteracts the tendency to magnify the letter rather than the spirit. It also gives a better appreciation of the thoughts because they are thus seen in more than one way. While common-sense may make the quite literal Revised Version the basis of its work, it rejoices in the helpfulness of other translations, such as the very free rendering in the *Twentieth Century New Testament.* It sees the advantage of having at least one English version, whatever its name, that will be so plain that it will be "understanded" by the wayfaring men. It sees that, if the "sad-smiling average man" be unable to get the water of life freely from an antique vessel that is the delight of literary souls, for his soul's sake they ought not to prevent him from having a plain, modern cup from which he may the more freely drink and live. It is well in this connection to remember that the Hellenistic Greek in which the New Testament was written was an everyday language as compared with the classical Greek. It is well also to remember that for the most part the New Testament was written in a colloquial style. "It affords," wrote Professor J. H. Thayer, "a striking illustration of the divine policy in putting honor on what men call 'common.'" Common-sense recognizes the significance of this.

RESULTS OF SCHOLARSHIP

43. Our second prerequisite in truest Bible study is the recognition of the results of scholarship. This is especially helpful in getting the facts in and back of the authors' thoughts. Archaeology shows us increasingly large collections of interesting remains from ancient times. Of most importance are the ancient writings upon stone, clay, and parchment. Some of the inscriptions upon stone and clay carry us back so far that Moses himself seems somewhat modern. They have greatly changed our conceptions of the early Hebrews, whom we are now better able to see as they were seen by their contemporaries. They have also thrown much light upon the Hebrew language itself.

44. We have not a single Bible writing in the handwriting of its author. We are dependent upon copies of copies written generations after the original. Copyists wrote on "paper" (II John, vs. 12) made from the papyrus plant, and on durable parchments made from the skins of animals. The manuscript might be a roll, or it might be a codex—i. e., a manuscript in what might be called book-form and written in capital letters. Scores of uncial manuscripts—i. e., those written in capitals—and hundreds of cursive manuscripts—i. e., those written in small running hand—have come down to us. As copyists made mistakes, the earliest MSS are prob-

ably nearest the originals; and the more of these important MSS to be compared, the better the result. In both these respects, as well as in the matter of translation, the revisors of 1881 had the advantage over the King James' translators. As the preface of the Revised Version is within easy reach, we quote but one sentence: "Nearly all the more ancient of the documentary authorities have become known only within the last two centuries; some of the most important of them, indeed, within the last few years." In 1844 and 1859, and so centuries after the King James' Version, Professor Tischendorf discovered what is known now as the great Codex Sinaiticus, so called from Sinai where is was found. The story of its finding is one of great interest. Its great companion is the Codex Vaticanus, so called from the Vatican library to which it belongs. Both of these are thought to have come from the fourth century. The Codex Alexandrine in the British Museum is also of great importance.

45. Increased attention to the literary study of the Bible has yielded rich results in the understanding of the contents of the different parts of the Bible as viewed in the light of their different times. However they may differ in details and whatever the vagaries of some of them, the higher critics have done, and are doing, invaluable service in their endeavors to reach, among other things, a correct chronological arrangement of the different writings of the Bible.

In the early morning of my theological studies I suddenly awoke to the importance of this. Hastening to a professor who, I thought, knew about all there was to be known concerning the Bible, in innocent ignorance I asked him for the chronological arrangement of the Bible. It was not until some time later that I understood why I did not get it from him. This suggests another instance. Years later I heard a wise educator and eminent specialist in Old Testament literature teaching a class beginning a course in the English Bible. He asked them to bring in next day a chronological arrangement of the Old Testament writings. I thought, though it was doubtless wise, it was almost cruel. As a satisfactory chronology of them is approximated, we are helped to a truer understanding of the Bible and the related uncanonical literature. We are thus better able to appreciate the fact of development in the religious views and life of the Hebrews, Jews, and early Christians.

46. In estimating the worth of our second as compared with our first prerequisite in truest Bible study, we must still put the emphasis upon commonsense. It should be definitely understood, however, that no amount of this will take the place of the results of scholarship. While we gladly recognize that wisdom is worth more than learning, we also recognize that he who has wisdom will seek the benefits of learning. Because of this, the next chap-

ters will be devoted to some of the results of scholarship.

SPIRITUAL INSIGHT

47. Our third prerequisite in truest Bible study is spiritual insight. In obtaining its religious truths as well as its meanings and facts, common-sense and scholarship have their place. The great prerequisite, however, is the less common spiritual insight. In a class in Hebrew some of us were trying to get the meaning of a passage in the Old Testament. As the result was not very satisfactory, the professor indirectly called us "grammar and dictionary fools," adding, by way of explanation, that they were the greatest fools on earth. Then, in language the meaning of which is deepening as the years roll by, he said in substance: "Young gentlemen, I would rather have the thoughts of a spiritually minded old woman who reads her English Bible than the interpretations of such fishermen as you." Such a woman may make many mistakes about the author's meaning and about the facts back of it. Nevertheless, most valuable truths are hers, even though some of them are only suggested by the Bible. While her treatment of the Bible is certainly not truest Bible study, we should not forget that, after all, the great quest is for truths.

48. Suggestive here are the words of Lowell:

Whether I have fancied anything into *Hamlet* which the author never dreamed of putting there I do not greatly con-

cern myself to inquire. Poets are always entitled to a royalty on whatever we find in their works; for these fine creations as truly build themselves up in the brain as they are built up with deliberate forethought. Praise art as we will, that which the artist did not mean to put into his work, but which found itself there by some generous process of Nature of which he was as unaware as the blue river is of the rhyme with the blue sky, has somewhat in it that snatches us into sympathy with higher things than those which come by plot and observation. Goethe wrote his *Faust* in its earliest form without a thought of the deeper meaning which the exposition of an age of criticism was to find in it; without fore-meaning it, he had impersonated in Mephistopheles the genius of his century. Shall this subtract from the debt we owe him? Not at all. If originality were conscious of itself, it would have lost its right to be original.

In a lecture on mysticism Dr. Robertson Nicoll, after quoting the above, added:

In the view of the mystic, great divine words are not the prize of the toiling intellect of mortality; they are the gift of the Eternal Love. What concerns him is not what the human authors, who were the organs of the revelation, more or less dimly conceive to be its meaning. He goes behind all that to the intention of the Holy Spirit. This the reader may find more truly than the original writer. This idea is most familiar in the literature of mysticism.

49. Mysticism, true and false, we shall take occasion to consider more at length in a later chapter. Suffice it now to write that, while it makes much of spiritual insight, true mysticism remembers that the truest spiritual insight is never contrary to rational methods of interpretation. Such insight might be

called inspired common-sense. Reading spiritual truths between the lines of facts and opinions, it is able, with at least the silent consent of reason, to bring wondrous things out of the Bible. A spiritually minded, though illiterate, old woman may thus see more helpful truths than are discovered by an unspiritual specialist. Gibbon tells us that Petrarch, master of Latin but not of Greek, was presented with a copy of Homer. He replied: "With Homer you should have given me yourself—a guide who could lead me into the fields of light. . . . . But alas! Homer is dumb or I am deaf; nor is it in my power to enjoy the beauties which I possess." Is it not conceivable that an eminent specialist in Bible facts, but who is not sufficiently subject to the leadings of God, on that account is unable to enter into some of the choicest truths? Though he may enter the temple gate, he may not know the inner glory.

50. While thus we must insist on the importance of spiritual insight, we should clearly understand that no amount of it will take the place of scholarship. If, therefore, on the strength of his spiritual insight, one not a specialist in the difficult, and in the minute, historical and literary questions makes dogmatic assertions concerning these, we may be pardoned if we mutely think that he is somewhat lacking in our first prerequisite in Bible study—common-sense. If in support of his view he claims that

the Spirit of God is infallible, he may be asked if he himself is infallible in deciding the degree and extent to which the Holy Spirit has enlightened him. Whenever it is asserted that, if we were all guided by the Spirit, we should not disagree, the truth in the assertion is that to the extent we are all guided by the Spirit we should not disagree. Who among us, however, is infallible in deciding the exact degree and extent of our guidance by the Spirit? Enough, perhaps, has been written to guard against the common error of thinking that, wherever others do not agree with us concerning the inspiration and the interpretation of the Bible, it is because they have not the insight of our spiritual minds. Let us, therefore, bring to a close our treatment of Bible study, and with the prayer that there abide with us common-sense, the results of scholarship, spiritual insight—these three; and the greatest of these is spiritual insight.

PART II
THE BIBLE AND ITS TIMES

CHAPTER IV[1]

GEOGRAPHY AND CONTEMPORANEOUS HISTORY

GEOGRAPHY

51. The aim of Part II is to get a geographical and historical background, and then to put against it the literature, culture, and especially the religious beliefs and hopes, of the Hebrews, Jews, and early Christians. First, then, a lesson in geography. What follows should be read with the use of the maps which may be found here, in Bibles and elsewhere. It will greatly aid us in the attainment of our purpose if we fix in mind three river territories. The first is that about the Nile; the second, that about the Euphrates and Tigris; the third, that about the Jordan. While the Tigris and Euphrates unite less than one hundred miles before reaching the Persian Gulf, the Nile, about one hundred miles from its mouths, divides. Its two arms, together with the Mediterranean Sea, inclose the very fertile triangle called the Delta. South of this, continuing five hundred miles to the first cataract, and with the desert on either side, is a narrow, fertile territory annually enriched by the overflowing of the Nile. Fertile Egypt, therefore, like the Nile, is in shape somewhat like a great broom. The territory

[1] See fourth paragraph of the Preface.

between the Tigris and Euphrates is shaped somewhat like a human foot, with the toes reaching to the mountains of Armenia.

52. If from the heel of this foot a straight line were drawn to where the crooked handle fits into the brush of the Egyptian broom (a distance of about one thousand miles), it would not even touch the land of Palestine. A knowledge of the country, however, shows that between the civilization of the Nile and that of the Tigris and Euphrates the natural route, in war or peace, was near, or through, the territory of the Jordan. The reason is that the direct route would be almost altogether through the desert. Three-fourths of it would be in the great Arabian Desert. The other fourth would be in the continuation of that desert westward between Palestine and Sinai, and into Africa up to the narrow territory of the Nile itself. The Arabian Desert is continued northward also between the Euphrates and the Jordan, and considerably farther north than the Jordan. With the Mediterranean Sea on one side and this great sea of desert on the other, the country about the Jordan was the natural isthmus between Asia and Africa. In the study of Bible times and thought it is important to keep in mind the natural relation that Palestine had with the early civilizations of the world.

53. Going northwest from the Persian Gulf, we have, as the river territory of the Tigris and Euphra-

tes, Babylonia, Assyria, and Mesopotamia. West of the Euphrates, between Mesopotamia and the Mediterranean Sea, was Syria. Northwest of this, and reaching out to Europe, was Asia Minor. This, with southern Europe, was the scene of much of Paul's work. It took a prominent place in the early history of the church. In the southern part of Syria were the Anti-Lebanon and the Lebanon Mountains, parallel to each other and to the coast plain of Phoenicia. The Anti-Lebanons from Mount Hermon were continued in the highlands east of the Jordan down to Mount Hor and were lost in the Arabian Desert. The valley between the Lebanons was continued in the Jordan valley, which itself, in the depression called the Arabah, was continued to the Red Sea. The Lebanon range, with the exception of an important break in the north, was continued, in the highlands west of the Jordan, down through the south (Negeb) until it also fell into the desert, to rise again, however, in the mountains of Sinai. The break in the north looks like the result of a blow from a geological giant—a blow that swung the lower end of the break (with the exception of the hills of Gilboa, Little Hermon, and Tabor) so that it abruptly met the sea in Mount Carmel. Between this and the Jordan there was thus left the triangular, fertile plain of Esdraelon, or Jezreel. The coast plain of Phoenicia, with almost a complete break at Carmel, was continued in the

fertile plain of Sharon and Philistia, and through the isthmus of Suez, to Egypt. The central ridge descended in foothills to this maritime plain.

54. Rising at the snow-capped Hermon, the Jordan flows through the beautiful pear-shaped Sea of Galilee. This is about twelve miles long and but eight miles wide at its widest part. The Dead Sea, into which the Jordan empties, has no outlet save by evaporation. This is due largely to the strange fact that the surface of this so-called sea is about a quarter of a mile below the level of the ocean. It is this great depression that makes the winding, unnavigable Jordan so rapid and gives a tropical vegetation to the lower part of its valley. From Dan to Beersheba (a distance of one hundred and fifty miles from north to south), Palestine, west of the Jordan, increased in width from twenty-five to ninety miles. Though considerably larger than eastern Palestine, its area was only about six thousand square miles—i. e., less than that of Wales or of the small state of Massachusetts. On its central ridge, west of where the Jordan emptied into the Dead Sea, was Jerusalem. Taking this as a center and drawing a number of circles with the use of the hundred-mile scale (marked on most maps), we find that Tyre in Phoenicia is distant about one hundred, Alexandria in the west of the Delta and Antioch on the north of Syria over three hundred, and Babylon on the Euphrates and Nineveh on the Tigris over five hundred miles

from Jerusalem. In the case of the first three the actual route would be much nearer the direct distance than in the case of the last two. The actual route to Babylon, for instance, must have been about twice as long as it would have been had it gone directly across the desert.

SEMITIC HISTORY

55. From geography we pass to history. Of the two divisions of mankind with which our present historical study is especially concerned, Professor J. F. McCurdy writes:

> Our historical, intellectual, and moral gains from the past are, broadly speaking, the resultant of two great deposits of thought and sentiment, the one the gift of the Aryan, the other a boon from the Semitic race. To the former we owe, again speaking generally, most of our mental and political acquisitions; to the latter, the principal elements of our moral and spiritual heritage.

The Aryan-speaking peoples include the Hindus, Persians, and Armenians in Asia; and the Greeks Latins, Celts, Anglo-Saxons, Goths, Slavs, etc., in Europe. The Semites include, besides the modern Arabs, the ancient Babylonians and Assyrians, the Arameans of both Mesopotamia and Syria, the Phoenicians and Canaanites, and the Hebrews, with their kinsfolk, the Ammonites, Moabites, and Edomites.

56. What were the Egyptians? There has been, and still is, considerable difference of opinion concerning the place of Semitic elements. Remembering

that Libya was west of the lower Nile, Dr. Morris Jastrow's words are suggestive:

> It is not surprising, in view of the location of Egypt, thus open to invasion from two sides, that its population was of a mixed character. If one may judge from the language of Egypt, the substratum of which has now been ascertained to be Semitic, the basis of the population is likewise Semitic; but both language and people are largely mixed with "Hamitic" elements, more particularly Libyan. This element in the course of time appears to obtain the mastery, despite the frequent Semitic immigrations into Egypt, and to such an extent indeed that both the people and the language retain but a few Semitic traits.

Dr. Jastrow classes the Amalekites and the Midianites as Semitic, assumes that the Girgashites, Hivites, Jebusites, and Perizzites (Ex. 34:11; Gen. 15: 20, 21) were Semitic groups allied to the Canaanites, refers to the Amorites and the Hittites as doubtful, and agrees with the view that the Philistines were Aryan pirates who settled in Palestine.

57. The territory of the closely related Babylonians and Assyrians was that about the lower and middle Tigris and Euphrates. These were two of the rivers mentioned in the account of the Garden of Eden. By means of canals the lands of the lower part of them became rich kingdoms, which in time were united under Babylon. Before this, however, some of the people had moved northward, where later they founded Nineveh on the Tigris. These, known as Assyrians, in time wrested from Baby-

lon the supremacy, which centuries later they in turn were compelled to yield to the Chaldeans. This gives us, as the three important periods of its ancient history, the Babylonian, the Assyrian, and the Chaldean or New Babylonian. The importance of the study of this history is suggested by the words of an Old Testament scholar:

> The prophets of Israel are full of references to Assyrian and Babylonian affairs, and are often unintelligible without regard to the revelations of Assyriology. The Babylonian psalms offer much to elucidate those in our Psalter, which they often resemble in form, in tone, and in expression.

58. Among the important names in the Old Babylonian period are Sargon, his son Naram-Sin, and Hammurabi. Sargon is said to have carried his conquests to the Mediterranean and to have included Palestine. From the time of Hammurabi dates the pre-eminence of Babylon over the other cities of the territory. The ruins of these ancient cities in time became but mounds. In modern times the excavation of these and of similar mounds in Egypt, Palestine, etc., has given much insight into those early times. One of the greatest finds, however, was not through excavations. It belongs to the rule of Hammurabi, but was not discovered until the present century. It was some pieces of black stone that, when put together again, made a monument between seven and eight feet high. On it was inscribed in three or four thousand lines the now famous law

code that has been called the oldest code of laws in the world. It has a score, or more, enactments similar to Ex. 20:22—23:33. As has already been noticed, it has also a representation of the Babylonian sun-god Shamash, "judge of heaven and earth," who is represented as in the act of giving the law to Hammurabi, much as Jehovah is described as giving the law to Moses. The significance of this is seen when we remember that Hammurabi and his monument were in existence before the time of Moses.

59. In Assyrian history, beginning back a thousand years or so before Christ, we find, among other rulers, some Tiglath-pilesers and Shalmanesers, followed by another great Sargon, his son Sennacherib, his grandson Esarhaddon, and his great-grandson Assur-bani-pal (Sardanapalus). Assur-bani-pal's library, with its famous clay tablets which were discovered by Layard about the middle of the nineteenth century, has thrown much light on both the Assyrian and the Old Babylonian periods. George Smith and others have found much in the Assyrian tablets that is strikingly similar to the accounts of creation, of the flood, etc., as given in Genesis. The account concerning the early exposure and later success of Moses is paralleled by an account of the early Babylonian Sargon who, like Hammurabi, lived before the time of Moses.

60. One of the rulers of the New Babylonian empire was Nebuchadrezzar. Besides his military

achievements, he made Babylon one of the greatest cities of antiquity. Another ruler, Nabonidus, let his son Belshazzar govern Babylon, because he himself was more of a builder and antiquarian. He reckoned that 3200 years before his time—i. e., about 3750 B. C.—was the date of Naram-Sin of the Old Babylonian period. The culture of Naram-Sin's time implies what excavations of remains from still earlier times confirm—many centuries of still earlier civilization. However the figures of Nabonidus may be qualified, that early civilization was in existence long before 4004 B. C.—the date of creation according to Ussher's chronology.

61. Throughout the three periods we have been considering there was contact, and frequent conflict, west of the Euphrates, with Arameans, Canaanites, Hebrews, Egyptians, etc. East of the Tigris there was contact with different peoples. Among these were the Medes and the Persians, by whom, under Cyrus, Babylon was taken from Belshazzar. After Persian supremacy came first that of Greece and then that of Rome.

62. Under the name of Syrians, whose chief deity was Hadad, the Arameans frequently came in contact with Palestine, northeast of which was their important center, Damascus. While mainly a pastoral people, many of them became traders. Because of this and their location, when the Babylonian and Hebrew tongues declined, the Aramaic became

the language of the people in the whole territory of the northern Semites; and, despite the inroads of other languages, it was the people's tongue in Palestine in the time of Christ, and even until Mohammedan times. The Phoenicians settled on the coast land west of the Lebanons. The limited extent of this strip seems to have compelled them to become on the water what the Arameans were on the land. They became the traders and colonizers of the Mediterranean. The closely related Canaanites settled in Palestine, to make it "a land flowing with milk and honey." Of the peoples closest akin to the Hebrews, the Edomites roved south of Canaan. The Ammonites, whose chief deity was Molech (Milcom), and the Moabites, whose deity was Chemosh, lived between the Jordan and the desert. The Hebrews themselves, having Jehovah as their deity, settled partly on the east, but mainly on the west of the Jordan. They thus settled among the Canaanites, whose Baal-worship was especially connected with the agriculture that the Hebrews learned from them.

EGYPTIAN HISTORY

63. Before passing to a summary of the history of the Hebrews, something needs to be written about the history of Egypt. In a very suggestive paragraph in his recent *History of Egypt*, Professor James H. Breasted writes:

> After an archaic age of primitive civilization, and a period of small and local kingdoms, the various centers of civiliza-

tion on the Nile gradually coalesced into two kingdoms: one comprising the valley down to the Delta, and the other made up of the Delta itself. In the Delta civilization rapidly advanced, and the calendar year of 365 days was introduced in 4241 B. C., the earliest fixed date in the history of the world as known to us. A long development, as the "Two Lands," which left their imprint forever after on the civilization of later centuries, preceded a united Egypt, which emerged upon our historic horizon at the consolidation of the two kingdoms into one nation under Menes about 3400 B. C. His accession marks the beginning of the dynasties, and the preceding, earliest period may be conveniently designated as the predynastic age.

Several centuries before Christ Manetho, a native priest, wrote of thirty-one dynasties. Of the duration and events of some of these little is known. For convenience, scholars have divided the early part of this history into Old, Middle, and New Kingdoms (or Empires) that by obscure intervals of uncertain lengths are separated from one another and from the subsequent periods. These periods were that of the foreign rule, that of the Restoration, and those called the Persian, the Greek, and the Roman. As an aid to memory it may be well to note that the Sixth Dynasty was the last of the Old Kingdom, that the Twelfth was important in the Middle Kingdom, and that the Eighteenth began the New Kingdom.

64. The Old Kingdom leaves "as its witness the irregular line of pyramids which stretch for forty miles along the margin of the desert on the west side

of the Nile from the apex of the Delta southward." The Middle Kingdom also left pyramids, and other great works, and extended its sway above the second cataract. This was a period of literary activity. During the New Kingdom, of which Thebes was the center, Palestine and Syria were conquered, and the empire was enlarged until it extended from the upper Euphrates to the third cataract. Some of the captives were employed in building in a way at least suggesting the biblical account of the Hebrew builders. Prominent as a ruler in the New Empire was the idealized Ramses II, commonly looked upon as the builder of Pithom (Ex. 1:11), and so as the oppressing "Pharaoh" of that chapter. To the New Kingdom belong the hundreds of clay tablets that were unearthed in 1887 from the ruins of El-Amarna in Upper Egypt, on the eastern bank of the Nile. They were written in the cuneiform (wedge-shaped) writing of the Assyrians rather than in the hieroglyphics (picture-writing) of the Egyptians. Some of these are letters from the rulers of Babylonia, Assyria, Mesopotamia, Syria, Asia Minor, and Palestine. These famous tablets throw light upon the condition of Palestine before the Hebrews entered it.

65. In the period of foreign rule the Assyrian conquerors marched into Upper Egypt and destroyed Thebes itself. Then the civil war in the East that resulted in the supremacy of the Chaldeans gave Egypt

an opportunity to drive out the Assyrians. This was the period of the Restoration, during which the Egyptians again overran the territory between the Nile and the Euphrates. Defeating Josiah, Judah's king, at Megiddo on the plain of Esdraelon, they were routed at Carchemish on the Euphrates by Nebuchadrezzar, then crown prince of the New Babylonian or Chaldean empire. As a result the Egyptians were driven back beyond Palestine. With the son of the Cyrus that conquered the Chaldeans the Persian period began in Egypt. The Greek period begun by Alexander, by whom the city of Alexandria was founded, was continued by the Ptolemies. Queen Cleopatra, the last of these, and the Roman Antony, whom she had infatuated, were defeated by the Romans decades before Christ. From that time Egypt was under the control of Rome or Constantinople until it was taken by the Mohammedans.

CHAPTER V

HISTORY OF HEBREWS, JEWS, AND EARLY CHRISTIANS

INTRODUCTORY

66. In the history of the people of Jehovah, if there is one date that needs to be kept in mind, it is 586 B. C. This comes in the midst of the short periods of the Restoration in Egypt and of the New Babylonian empire. It is the date of that destruction of Jerusalem that was followed by the Great Captivity. All the rest of the history may be represented as coming before or after that date, which thus divides it into two periods.

BEFORE 586 B. C.

67. There are some much-discussed questions concerning the early part of the first period. What was the origin of the Hebrews and their kinfolk, the Moabites, Ammonites, and Edomites? What the meaning and importance of the fourteenth chapter of Genesis? What do the patriarchal stories give or imply concerning the early history of the Hebrew tribes? Just what was the relation of these tribes with Egypt? What place had Moses in the making of the nation and in the molding of the religious life and thought of his people? What their experiences before entering Canaan? What the relation be-

tween the temple and the account of the tabernacle in the wilderness? Having fought their way to a foothold in Canaan, they passed from the nomadic to the agricultural stage in their development. At first their leaders were the judges, who arose as deliverers in times of special need. Then, over a thousand years before Christ, the lists of kings began with Saul. He was followed by David. David's son and successor, Solomon, built a magnificent temple in Jerusalem. In his reign the nation had already entered the commercial life in which as a people they have been so successful through the ages since.

68. In the reign of Rehoboam, Solomon's son and successor, the kingdom was divided into two kingdoms. The territory of Judah, the southern kingdom, extended only a little north of Jerusalem, its capital. The much larger territory of Israel (the ten tribes) on the north, was sometimes given the name of its strongly fortified capital Samaria. (In the time of Christ, when western Palestine was divided into three parts, Judea was on the south, Galilee, including Esdraelon, on the north, and Samaria between them.) It is well to keep in mind that a most important part of the great route between the Nile and the Euphrates went through the plain of Esdraelon and so through Israel. No such important route went through Judah. The geography and the topography of Israel made it much

more exposed to attack than was Judah. This explains its earlier fall, and the fact that the history of the two centuries of its existence after it became a separate kingdom is largely a history of wars and alliances with Judah, Syria (Damascus), Assyria, Phoenicia, and Egypt. Its fortunes varied from great prosperity under Jeroboam II to disaster under Hoshea.

69. It was in the period of foreign rule in Egypt, when that country, having lost Palestine, was seeking again and again to regain it, that Israel under Hoshea, unwisely in league with Egypt, was subdued by the Assyrians, who after a long siege took Samaria. This was in the very beginning of the reign of Sargon, who in December, 722 B. C., succeeded the king referred to in II Kings 17:3: "In the ninth year of Hoshea, the king of Assyria took Samaria, and carried Israel away unto Assyria, and placed them in Halah, and in Habor, on the river of Gozan, and in the cities of the Medes." II Kings 17:6, together with Sargon's inscription concerning Samaria, "I led forth 27,290 of those who dwelt in the midst of it," show that the ten tribes were never "lost" in the mysterious way that some theorists have supposed. Those who remained, in uniting with those who were brought in (II Kings 17:24 and Ezra 4:2, 9, 10), formed the Samaritan race. Of this race a small remnant, now living at Nablus (Shechem), still worships Jehovah on Mount Geri-

zim. As Galilee, the northern and more exposed part of Israel, submitted more readily than Samaria, the southern part, fewer of its inhabitants were deported, and there was less union with foreigners. Hence, in the time of Christ, the Galileans had more dealings with the purer-blooded Jews of Judah than was permitted to the Samaritans.

70. It was not until considerably more than a century after Samaria, the capital of the northern kingdom, was taken by Sargon, the Assyrian, that Jerusalem, the capital of the southern kingdom, was destroyed by Nebuchadrezzar, the Chaldean. Just two decades after the fall of Samaria, Jerusalem was marvelously saved from the Assyrians under Sennacherib, Sargon's son and successor. His army, in its great invasion of the West, was victorious as far as the Delta. In 621, just a century after the fall of Samaria, occurred the memorable incident referred to in II Kings 22:8. The law thus given, which was at least very like that in Deuteronomy, played a prominent part in the reforms of the good king Josiah. His death, in 609, in the battle of Megiddo in Esdraelon, where he was defeated by the Egyptians, was a great blow to those reforms. A few years later the Egyptians themselves were defeated by Nebuchadrezzar, the Chaldean, who in 586 B. C. destroyed Jerusalem and carried off many of the Jews to Babylonia. Though, a decade or so earlier, the king, Ezekiel the prophet, and others had also

been deported, it was not until 586 B. C. that the Hebrew nation, as a nation, came to an end.

AFTER 586 B. C.

71. The history subsequent to 586 B. C. we think of as the history of the Jewish people. It began with the half-century of Babylonian captivity. It closed (as far as Bible times are concerned) in the period of Roman rule, which began in 63 B. C. Between the Babylonian and Roman periods there were three periods, the duration of which can easily be remembered; for there were two centuries of Persian rule, one and one-half of Greek, and one of Maccabean, which was Jewish. In the Persian period, which began with the taking of Babylon by Cyrus in 538 B. C., different companies of Jews, including Zerrubbabel, Ezra, and Nehemiah, returned to Palestine and formed in Judea a Persian colony. There, in Jerusalem, they built the second temple.

72. The Greek period followed the great victory of Alexander the Great over the Persians, at Issus, in 333 B. C. Of the different divisions of his empire after his death, Syria was ruled by the Seleucidae, and Egypt by the Ptolemies, until both were conquered by Rome. Palestine was ruled now by the Ptolemies and now by the Seleucidae, until the time of the Maccabees. Under Greek rule the Jews, like other peoples conquered by Alexander the Great, were more or less hellenized—a word derived from

"Hellas," a name for Greece. Large numbers of them dispersed as traders, captives, etc., and, forming colonies outside of Palestine (in Alexandria, etc.), spoke what is called Hellenistic, or mixed, Greek, as distinguished from Hellenic, or classical, Greek. Into this their sacred writings were translated. The Septuagint (the word for "seventy," and so often written LXX), the translation of which was begun less than three centuries before Christ, was the Hellenistic version of the Pentateuch, and more or less of the Old Testament and other Jewish writings. This version had great influence in the production of the New Testament, which also was written in the Hellenistic Greek. The Hellenists, or Grecian Jews, are distinguished in the New Testament both from the Greeks and from "the Hebrews" (Acts 6:1), who, however, spoke in Aramaic. This, which was the language of Jesus, is called "Syrian" in Isa. 36:11. It would seem that even before the exile Aramaic was known in official circles in Jerusalem.

73. Though the Jews, with their genius for religion, had made many proselytes to their superior faith, yet, surrounded by Greek cities and, doubtless, influenced by the visits of Grecian Jews, even Judea (including Jerusalem itself) became considerably hellenized. Antiochus Epiphanes, one of the Seleucidae, determined to carry this to the extreme of forcing the Jews to repudiate their religion. He

erected an altar of Jupiter (an "abomination of desolation") upon the altar of burnt-offering. It was the sacrifice there of a sow, in 169, that occasioned the successful revolt led by the priestly Asmonean family afterward named the Maccabees. A century or more before Christ these conquered Idumea (Edom) and compelled their kinsfolk, the Idumeans, to adopt Judaism. Antipater (or Antipas), a wealthy, forceful Idumean, was made governor of Idumea by one of the Maccabees; and through his shrewdness became the power behind the Maccabean throne. In the midst of strife among the Maccabees, Pompey took Jerusalem for Rome in 63 B. C.

74. Judea became a small Roman province, which was ruled, not by a proconsul or legate, but by a procurator, save when it was permitted to be a kingdom under a native king. The legate of the province of Syria seems to have had some power over the procurator of Judea, which at length became part of the Syrian province. Antipater, who was father of Herod the Great, like the Herods had a wonderful power of winning the favor of the Roman rulers. He was made procurator of western Palestine. His son, Herod, became governor of Samaria. After his father was murdered, Herod, narrowly escaping from the Maccabean family into which he had married, fled to Rome, where he was given the title of "king of Judea." He became king

in reality by the taking of Jerusalem three years later, 37 B. C. In 20 B. C. he began to rebuild the temple. The most sacred part was finished in eight years. The temple as a whole, however, was not completed until some time after Christ's death, only to be destroyed in the destruction of Jerusalem in 70 A. D. Herod ruled over a territory like that of David and Solomon, with a firm but bloody hand, until his death in 4 B. C.

75. Though in 4 B. C., the death of Herod was after the birth of Jesus. It seems strange, since "B. C." means "before Christ"—i. e., before his birth—that Jesus was born some years B. C. The explanation is that not until over five centuries after Christ was it decided to take the date of Christ's birth as the beginning of the system of reckoning events. Before that there had been different non-Christian systems, one of which was that beginning with the year that was supposed to be the date of the founding of Rome. A. U. C. stood for *ab urbe condita* — i. e., "after the city was founded." In making the Christian system it was thought that Christ was born 754 A. U. C. As it was not until centuries afterward that it was found this date was some years too late, it was easier to change the few dates of Christ's life and to say that he was born before B. C., than to change the many dates that had become fixed by the mistake.

76. After the death of Herod the territory was

divided among three of his sons—Archelaus, Herod Antipas, and Philip—with the title of either "ethnarch" ("ruler of a people") or "tetrarch" ("ruler of a fourth part"). Archelaus (Matt. 2:22) became ethnarch of Judea, Samaria, and Idumea (Edom), but in 6 A. D. he was deposed for misrule. His territory was then ruled by Roman procurators, among whom were Pontius Pilate, Felix, and Festus. Herod Antipas, frequently mentioned in the New Testament, was tetrarch of Galilee and of Perea, which was east of the Jordan. Philip (Luke 3:1) was tetrarch of Trachonitis and Iturea, north and east of the Sea of Galilee. Herodias, mother of Salome, was a granddaughter of Herod the Great, whose grandson, Agrippa I (Acts, chap. 12), in becoming king of Judea, ruled for a few years over the same territory as his grandfather. Bernice (Acts 25:26) and Drusilla (Acts 24:24), wife of Felix, were daughters of Agrippa I. With the death of his son, Agrippa II (Acts, chaps. 25 and 26), about the end of the century, the rule of the Herods came to an end. They had helped to hellenize Judaism, and had given Palestine a political and social place altogether out of proportion to its size.

77. The success of the Herods was due largely to their influence with the changing authorities at Rome. Of these, Octavius Caesar, the first emperor, was ruling at the birth of Jesus, whose public ministry was under the second emperor, Tiberius.

After Caligula and Claudius came Nero. When Vespasian was emperor, Titus, who afterward succeeded him, destroyed Jerusalem, in 70 A. D. In the time of Christ the Roman Empire consisted of the territory about the Mediterranean from the Euphrates to the Atlantic—a distance of about three thousand miles. North and south, and including Egypt, it extended from the desert to the Danube, and up into the British Isles. In a general way its area and its population may be likened to those of the United States. As Greek supremacy hellenized the East, Roman supremacy latinized the West, in which the Latin translation of the Bible, the Vulgate, became what the Septuagint had been in the East.

78. It is when seen against the background of the preceding history that the Jewish sects in the time of Christ can most easily be understood. Though they are not mentioned in the Bible, a word, in passing, concerning the Essenes. In some respects they were fanatical representatives of the post-exilic Puritans—the "righteous," "pious," "poor and needy" who "feared Jehovah." The two great sects in the New Testament, the Sadducees and Pharisees, were representatives, in the time of Christ, of two opposing tendencies that may be discerned before the exile. After the exile these tendencies may be seen with increasing clearness as the Jews were successively under Persian, Grecian, Maccabean, and Roman rule. The one tendency, which was toward

political, social, and religious alliances with other peoples, and was in the Persian period represented by the "Nobles of Judah" and the high-priest Eliashib, and in the Grecian period by the hellenizing and aristocratic priestly parties, in the Maccabean and Roman periods was represented by the Sadducees. The other tendency—toward political, social, and religious exclusiveness—represented in the Persian period by Ezra and Nehemiah, and in the Grecian period by the Pious (Hasideans), in the later periods was represented by the Pharisees, whose very name means "separatists." It should be carefully noted that, while the aristocratic Sadducees were, primarily, politicians, and only secondarily religious, the Pharisees were primarily religious, but were sometimes drawn into politics.

79. These two sects also represented two different institutions—the Sadducees the temple, and the Pharisees the synagogue. Whatever the history of the synagogue, it is to be studied in connection with the experiences of the Jews in captivity. In the synagogue the use of Scripture was what the sacrifices and ceremonies were in the temple. What the priest was to the temple and its ministries, the scribes (professional writers) were to the synagogue and its services. While the Sadducees were the priestly party and practically controlled the high-priesthood, Pharisaism, though not synonymous with scribism, is to a large extent to be identified with it.

While the Sadducees, though few, were prominent in the Sanhedrin (the great council of the Jewish rulers), the six thousand or more Pharisees were undoubtedly the popular party. Though, with the exception of the Annas and Simeons, the people were not very religious themselves, they respected the religious Pharisees, by whom they, in turn, were treated with indifference and contempt.

CHAPTER VI

LITERATURE OF HEBREWS, JEWS, AND EARLY CHRISTIANS

CHRONOLOGY

80. From a summary of the history of Bible times we pass to a consideration of the writings of the Bible—first with special reference to chronology, and then with special reference to literary form. Probably there never will be unanimity among scholars as to just what books and parts of books were written before 586 B. C. and what after that date. All the literature of the northern kingdom was written before the fall of Samaria in 722 B. C. As this was before the period of great literary activity, the northern kingdom did not leave as rich a legacy of Scripture as came from Judah. The important date in the literature of Judah, after the fall of Samaria and before the fall of Jerusalem in 586 B. C., was the date of the giving of the law, 621 B. C. Thus 722 and 621, a century later, are the important dates in the history of Hebrew literature before 586 B. C.

81. The two Old Testament series of history could not have been completed until after that date, because in each of them the history is continued beyond it. The first series, consisting of the first seven books together with I and II Samuel and I and II Kings,

ROME
Three Taverns
Appii Forum
ITALY
Puteoli
ADRIATIC SEA
Dyrrachium
Brundisium
DALMATIA
MŒSIA
THRACE
BLACK SEA
Philippi
Neapolis
Amphipolis
MACEDONIA
Berœa
Thessalonica
Apollonia
SAMOTHRACE
Byzantium
PROPONTIS
BITHYNIA AND PONTUS
PAPHLAGONIA
KINGDOM OF POLEMON
Tavium
Ancyra
GALATIA
CAPPADOCIA
ARMENIA MINOR
THESSALY
Troas
Assos
Adramyttium
MYSIA
Dorylæum
Nacoleia
Mytilene
Pergamus
Kotiæon
PHRYGIA
Pessinus
Nicopolis
ÆGEAN SEA
Thyatira
ASIA
Chios
Sardis
ACHAIA
LYDIA
Philadelphia
Antioch
Iconium
Tyana
Rhegium
SICILY
Athens
Corinth
Cenchreæ
Smyrna
Ephesus
Hierapolis
Laodicea
Colossæ
Lystra
Derbe
KINGDOM OF ANTIOCHUS COMMAGENE
Syracuse
Miletus
CARIA
PISIDIA
PAMPHYLIA
Tarsus
SYRIA AND CILICIA
ADRIA
Patmos
Cos
Cnidus
Rhodes
LYCIA
Attalia
Iotapa
Seleucia
Antioch
Malta
MEDITERRANEAN SEA
Cythera
Phœnix
CRETE
Gulf of Messara
Lasea
Fair Havens
C. Matala
Salmone
CYPRUS
Salamis
Paphos
Sidon
Damascus
Tyre
Cæsarea Philippi
Ptolemais
GALILEE
Cæsarea
PERÆA
Samaria
Joppa
Lydda
Jerusalem
JUDÆA
IDUMÆA
ARABIA
SYRTIS
SYRTIS
Cyrene
Alexandria
ÆGYPT
MAP
Illustrating the
APOSTOLIC AGE
Boundaries of Provinces after Ramsay
SCALE OF MILES
0 25 50 100 150 200
Longitude East from Greenwich

continued the history from the creation to the middle of the captivity in Babylon. The other (Chronicles, Ezra, and Nehemiah) freely used the material of the first. Beginning with Adam, it continued to the middle of the Persian period. The historical situation preceding the fall of Israel, described in these Old Testament histories, is reflected in the prophecies of Amos and Hosea. These, as distinguished from the preceding prophets and seers (Elijah, Elisha, and others), are numbered among the first of the "writing prophets." The historical situation of Judah between Israel's fall and her own, also described in these Old Testament histories, is reflected in the prophecies of Isaiah, Micah, and Jeremiah. Jeremiah was living at the time Jerusalem was destroyed. Ezekiel prophesied both before and after that event.

82. It is to be remembered that more or less of the written or unwritten material incorporated into the later literature goes back before the captivity. On the other hand, much of that written before the captivity was affected by compilers and editors after 586 B. C. It is now generally recognized that a considerably larger portion of the Old Testament was written after that date than was formerly supposed. Whole books, like Ecclesiastes, which was once commonly supposed to be written by Solomon, are now placed after that date. So with large parts of books once thought to be altogether before the exile. For

instance, according to many modern scholars, not only the second part of Isaiah, chaps. 40–66, but chaps. 24–27 of the first part, do not belong before the exile. Similarly it is held that the Pentateuch (or, including Joshua, the Hexateuch) was not simply edited, but a large part of its priestly narrative was written, after 586 B. C.

83. In the division of the Old Testament into the Law, the Prophets, and the Writings (or Holy Writings) there seems to have been no question in New Testament times but that the Pentateuch "was given by Moses." Among most specialists today, however, the question is not, Are "the five books of Moses" a mosaic in the sense of being a compilation? but rather, To what extent are they a Mosaic mosaic? Another question is, not, Did David write even the psalms attributed to him in their somewhat old titles? but rather, Did he write enough of the psalms to warrant the reference to the whole Psalter as the "psalms of David." Still another question is, not, Did Solomon write Proverbs, Ecclesiastes, and the Song of Songs? but rather, What part, if any, in each of these books, may reasonably be said to have come from him? In view of this, some who are not specialists refer to these books themselves rather than attempt to mention their authors by name.

84. Among specialists there is a growing agreement that in making the first six books of the Bible four main documents have been put together. They

are called J (from its preference for the word "Jahweh" or "Jehovah," in the Authorized Version translated "LORD"), E (from its preference for the word "Elohim," translated "God"), D (Deuteronomic), and P (Priestly). As J and E do not differ from each other as much as from the others, many who are not specialists may profitably consider the four documents as three. To JE, the earliest, belong the Decalogue—i. e., the law of Ten Words (rather than Commandments) (Ex. 20:2–17); and the Covenant Code (Ex. 20:20—23:33). To D, considerably later, but at least as early as the reign of Josiah (II Kings, chaps. 23), and so before the exile, belongs the Deuteronomic Code, which is an enlarged and adapted edition of the Covenant Code. In P, considerably later than 586 B. C., ceremonial law is so prominent that the name "Priests' Code" is sometimes given to the whole document. Imbedded in P, and to some extent adapted to it, is a somewhat earlier code, called the "Law of Holiness" (Lev., chaps. 17–26). Marked resemblances in subject and style exist between this and the prophecy of Ezekiel. While the priests made much of the ceremonial law, the prophets put the emphasis upon the moral law. This distinction should be kept in mind in the understanding of the attitude of Jesus, Paul, and others toward the Old Testament law.

85. What the Chaldean destruction of Jerusalem in 586 B. C. is to the dating of the Old Testament

writings, the Roman destruction of Jerusalem in 70 A. D. is to the dating of the New Testament writings. Their relation to that destruction is one of the important elements in the problem of dating them. We know that whatever letters were written by Paul were written before 70 A. D.; for before that date the time of his departure had come. It is interesting to note that all, or nearly all, the New Testament writings that have come to us from before his death are the works of Paul, who was not an eyewitness to the ministry of Jesus. Doubts have been raised concerning his authorship of some of the epistles often attributed to him—notably of the Pastoral Epistles, I and II Timothy, and Titus. On the other hand, his authorship of Romans, I and II Corinthians, Galatians, Philippians, and I Thessalonians is almost universally recognized. Of these six, I Thessalonians is the earliest and Philippians the latest. There is strong evidence in favor of the Pauline authorship of other epistles, notably of Ephesians, Colossians, II Thessalonians, and Philemon. It is now generally agreed that Paul did not write Hebrews. One of the conjectures concerning its authorship is that the author was a woman.

86. While Mark, the earliest and shortest of the gospels, dates from before 70 A. D., John, the latest, was written considerably after that date. More than in former times it is recognized that the first three gospels differ from the Fourth, not only in having

been written considerably earlier, but also in sayings, events, chronology, atmosphere, purpose, etc. This difference is such that the three, as distinguished from the Fourth, are commonly called the Synoptists—from the two Greek words "together" and "view." While these three differ among themselves in a number of respects, they have very much in common. The recognition and explanation of their resemblances and differences constitute what is called the "synoptic problem." There is a gradual development in their presentation of Jesus that is not to be found in the Fourth Gospel. As distinguished from its type of doctrine, they give another; the writings of Paul give another; the Epistle to the Hebrews another; etc. In New Testament study it is important to distinguish between these types.

87. In passing from the Old Testament to the New Testament we are impressed that we are making a great change. There is a difference in the spiritual atmosphere and life. There is also a marked difference in institutions and religious parties. The synagogue, for instance, comes suddenly into prominence, while the Sadducees and Pharisees, not even mentioned in the Old Testament, figure very prominently in the New Testament. While we do not believe that the Old Testament, which was the Bible Jesus used, should be looked upon as a "millstone" for the neck of the religion Jesus founded, we must

recognize that there is a marked difference between it and the New Testament that Jesus caused. What is the explanation? The chief reason for the difference is the personal one that Jesus is present in the New Testament in a way that he is not present in the Old Testament. A very important reason, however, is the temporal one that several centuries intervened. A knowledge of the history and literature of these centuries is essential to a right understanding of the views of the Jews when Jesus came.

88. For ages this non-biblical literature of Judaism did not receive the attention it deserved. It is an important part of the *Hinterland* of the New Testament. It is the smithy in which may be forged many links otherwise missing between the teachings of the two Testaments. It was the soil in which were germinated the views that through the Jewish Christians took deep root in the beliefs of the early church. What is this literature? Going back as far as the period of Greek rule in Palestine, and in the time of their origin following and even overlapping the writings of the Old Testament itself, we mention first among the non-biblical writings of Judaism the Old Testament Apocrypha. This apocrypha includes among its writings Ecclesiasticus and I and II Maccabees. It is about one-fourth the size of the Old Testament, and so nearly three-fourths that of the New Testament. It represents, though not exactly, the writings in the Greek Septuagint

that were not found in the Hebrew Old Testament. Overlapping and following the Apocrypha are writings called "apocalyptic"—i. e., "unveiling" or "revealing"—and "pseudepigraphic"—i. e., "false-named," because attributed to those who did not write them. They include the Book of Enoch, the Psalms of Solomon, and the Book of Jubilees. Important, too, among Jewish writings are the writings of the Alexandrian Jew Philo, in whose lifetime Jesus was born and died. Though not born until after the death of Jesus, Josephus too lived in New Testament times.

89. The non-biblical literature, especially in its later writings, represented the Pharisees more than the Sadducees. Since it was out of the Pharisaic, rather than Sadducean, Judaism that Christianity arose, the fact that the non-biblical literature was largely Pharisaic is one of the reasons for the importance of its study in learning the views of the Jews when Jesus came.

LITERARY FORMS

90. It should be remembered, not only that the Bible was written by different authors and in different ages, but also that it was written in different literary forms. An understanding of these different forms helps to a truer appreciation of the thought. It contains five books of poetry. None of these is in the New Testament. New Testament poetry

consists largely of quotations from the Old Testament. The five books, together with pieces of poetry (some of it not remarkably religious) found in other books, make about one-seventh of the whole Bible. This does not take into account the poetic lines into which the highest prose easily passes because of the nature of Hebrew poetry.

91. It differs much from English verse. While "the dominant principle of the Hebrew line is accent or tone," its rhythm is that of thought as well as of accent. This it is that makes it so translatable into other languages. Its underlying and most common form is the couplet in which the second line repeats, completes, or is in contrast with, the thought of the first. These lines may have only approximately the same number of syllables. Quite frequently to make this parallelism of thought, which is such a prominent characteristic of Hebrew poetry, requires three or four lines. Each one of these may be parallel to one or more of the others. These parallel thoughts seem at times to be grouped into stanzas or strophes, as they are commonly called. The recognition of this parallelism is necessary for a true appreciation of the Bible as literature, and for a true interpretation of much of its meaning. Compare, for example, the Authorized Version and the Revised Version of Ps. 19:3.

92. The Old Testament had no Milton to narrate, concerning others, an epic like *Paradise Lost*, and

no Shakespeare to portray, in drama, the character of others. Much of its poetry was lyric—i. e., it was such as might be sung to the accompaniment of the lyre or other instrument. In connection with the psalms of the Psaltery we think of the psaltery of which they sang. We like to think of Jesus and his disciples singing them together (Matt. 26:30). Dr. S. R. Driver writes:

> Of the two forms of poetry in which the greatest masterpieces of the Aryan races have been cast, the epos and the drama, the former is entirely unrepresented in Hebrew literature, the latter is represented only in a rudimentary and imperfect form . . . . the Song of Songs is of the nature of a drama; and the Book of Job may be styled a dramatic poem. But the genius of the ancient Israelite was pre-eminently subjective; . . . . it was his own thoughts and emotions for which he sought spontaneously to find forms of expression. Hence Hebrew poetry is almost exclusively lyric or gnomic.

To the latter of these belongs the Book of Proverbs. Lamentations, as its name suggests, is elegiac. This differs from the rest in having longer lines, which are broken usually into a longer and a shorter part. Lamentations itself is an elegy on the evil results of the destruction of Jerusalem in 586 B. C.

93. Two of the poetic books, Job and Proverbs, are classed with Ecclesiastes as "Wisdom" literature. In Jer. 18:18 we read of the "law of the priest," the "word" of the "prophet," and the "counsel" of the "wise." Because of their broader culture, these "wise" are sometimes called the "Hu-

manists" of the Old Testament. From them has come the so-called "Wisdom literature." This, with the prologue of John and a few other passages, may be called the philosophy of the Bible. In the practical philosophy of Proverbs wisdom is personified. In Job the problem wrestled with is the mystery of the affliction that comes upon the godly. In Ecclesiastes there seems at times a skeptical attitude—for instance, concerning Providence—and, as a result, a rather low ideal of life.

94. In interpreting prophecy, which at times is really poetry, it should be remembered that the emphasis should be put upon its forth-telling rather than upon its foretelling. The true prophet, as a prophet, appears sometimes as one telling events *before* they come to pass, but always as one speaking *for* God. The prophets were preachers. What preaching! What boldness! What beauty! What grandeur! What vision! What poetry! What power! In the Jewish canon of the Old Testament much of its historical writings is classed as the "Former Prophets." In interpreting the history as well as the prophecy of the Bible, therefore, it should be remembered that much of it is sermonic. As consisting of historical sermons, the emphasis is to be put upon the truth intended to be taught, rather than upon the question of the accuracy of what is given as historical illustration of the truth.

95. To illustrate thought by what may not be

accepted as a fact does not make the thought untrue. On the contrary, it may be one of the greatest truths. The thought that a preacher illustrates by a story concerning William Tell or Abraham Lincoln may be a great truth, though the story be uncorroborated or even contrary to the facts. Referring particularly to the New Testament writers' use of the Old Testament in corroboration of the resurrection of Jesus and of the virgin-birth, Dr. A. B. Davidson wrote: "The things they assert we take on their authority, but the kind of confirmation by which they support them, however valid they may have seemed as evidence then, may not seem of such importance now." Asserting authoritatively is not necessarily asserting infallibly. A great physician, for instance, may speak with great authority in his special department of medicine, and yet not be considered infallible in it. Keeping this in mind, Dr. Davidson's sentence is very suggestive for the right interpretation of all the writers of the Bible.

96. Old Testament history comes to us in compilations. Much of the work of higher criticism is based upon the belief that through their differences in aim, treatment, and literary style the different documents, with more or less definiteness and confidence, can be separated from one another and from the work of the compilers themselves. There is danger here of unwarranted definiteness and confidence. Nevertheless, to get at the facts in and back

of the author's thought, it is not enough that the two series of Old Testament history be distinguished from each other. As far as possible, the different documents of which each is composed should be distinguished and viewed in the light of their different times. The difference between the two series will be illustrated later when we consider their difference with respect to beliefs concerning Satan. The difference between the documents of the earlier series will be illustrated as we notice their different treatment of the tabernacle. We have already noticed that imbedded more or less in these different documents are the different codes of law. As the important legal literature of the Bible, these codes are to be viewed in the light of their different times.

97. Most of the New Testament consists of gospels and epistles. The four gospels are biographies of Jesus in somewhat the same way that many of the Old Testament narratives are histories. They are homiletical biographies, or biographical sermons, and are to be interpreted accordingly. The use of material was determined largely by the purpose of the writers. These differed somewhat. In the Fourth Gospel the declared purpose was to influence the readers to believe that Jesus was the Christ, the Son of God; and believing they might have life in his name (John 20:31). Of the twenty-seven New Testament writings, the twenty-one epistles, includ-

ing even Romans, are to be treated, not simply as theological treatises, but rather as religious letters in which there is more or less of the personal element.

98. The one class of literature that is dependent upon a knowledge of its times for even an approximately correct interpretation is the apocalyptic. In the Bible it is found chiefly in Daniel and Revelation. To be understood at all it must be seen in the light of its times. Without this it is either absurd or occasions absurdity of views concerning the future. The large amount of it in the uncanonical literature of Bible times helps us to the right way to interpret the little that is found in the Bible. It must be treated as describing in a large symbolic way its troubled times. Naturally enough, the rulers, causes, circumstances, and hoped-for end of these could not be represented very explicitly. Its design was to give immediate help to a troubled present, rather than to predict what was to come in succeeding ages down to the present time. Rev. 1:1, 19; 4:1; 22:7, 10, for instance, point to the immediate future. If there is one class of literature in the Bible that especially needs the exercise of common-sense by the ordinary reader, it is this. There is meaning, for instance, in the numbers of apocalyptic literature. The use of 3, 7, 10, 12, 40, for example, is significant. The trouble is that in the symbolism of numbers, as in the treatment of types, it seems very

easy for many minds to go to absurd extremes. Two things, then, are indispensable to an intelligent reading of apocalyptic writings—knowledge of their times and a good degree of common-sense. Even so-called spiritually minded insight cannot dispense with these.

CHAPTER VII

ARTS, SCIENCE, AND PHILOSOPHY

ARTS

99. We have now a historical and literary background against which to see the arts, science, philosophy, religious beliefs, and messianic hopes of Bible times. In this chapter we consider first the arts. The sister-arts of architecture, sculpture, and painting may well be considered together. Thousands of years before Christ the temples, tombs, and royal palaces of Egypt and Assyria were carved and colored to enhance their effect. While the principle of the arch was known, it was not used to roof great distances, as in modern times. The nature of the architecture was affected by the building material at hand. Mud-brick buildings were common in Bible times. Egypt, more favorably situated for building-stone than Assyria, has left us the pyramids and the Sphinx. Though Assyria built largely with mud-bricks, yet the capitals of her monuments are said to foreshadow the most graceful style of the Greeks; and Assyriologists are impressed with the eminence she attained in the bas-relief that adorned the walls of her palaces. "The cause of Phoenician supremacy in stone-work is probably from their occupying a rocky coast, where brick is less attainable, and a wet coast, where stone is more needed."

100. Phoenicians were engaged in the building of Solomon's temple. In this they used the limestone of the city itself, the cedars and cypresses of Lebanon, and their own metal-work. Elaborate decorations added to its splendor. Concerning the second temple (commonly called Zerrubbabel's), built after the return of the Jews from the captivity, our information is very limited. The temple of Herod (commonly called the third, but by many viewed as the second enlarged and improved), with its marble and gold, was one of great splendor. Inclosed on its four sides by a high wall was first the outer court, into which gentiles were allowed to enter. On higher ground inside this was another court, surrounded by a high wall, outside of which was a low wall. On this low wall was inscribed a threat of death to gentiles if they passed within. This rectangular inner court had, as its first section, a women's court, beyond which only the men were allowed to go. Inside the other section the men's court surrounded the priests' court, inside which, and on the highest ground of all, and inclosed with chambers and a porch, was the sacred house itself. Within this was the Holy Place, from which the Most Holy Place, as the heart of all, was curtained off by means of the "veil."

101. The dimensions of the temple are given in cubits. The cubit has been variously estimated from less than a foot and a half to over two feet. The

inside of the house was twenty cubits wide and sixty long—forty for the Holy Place and twenty for the Most Holy, which was thus as wide as it was long. The walls, chambers, and imposing porch made the outside of the house very much larger. The great porch, as high as the house and its inclosing chambers, and thirty cubits broader, was one hundred cubits square. Speaking in a general way, the walls inclosing the whole temple area were altogether about half a mile in length. Just inside these walls of the outer court were splendid porticoes, with white-marble columns and carved-cedar roofs. Among these was the so-called Solomon's Porch. Inside the priests' court, in front of the house itself, was the altar for burnt-offering. In the middle of the Holy Place was the altar of incense, on the right of the table of shew bread and on the left the seven-armed lampstand. Unlike Solomon's temple, but like Zerrubbabel's, Herod's had no ark and cherubim in its Most Holy Place. While the Holy Place was entered daily by the priests, the Most Holy was entered only by the high-priest, and that but once a year—on the Day of Atonement.

102. What was the relation of the temple to the tabernacle and to the synagogue? The belief of many biblical scholars is that in the Old Testament references written before 586 B. C. we have a simple "tent of meeting" as the dwelling-place of the ark, which was looked upon as the dwelling-place

of Jehovah. In those written after that date we have this tent idealized according to the pattern of the temple of Solomon. While the synagogue would have some resemblance to the temple (the place of the Scripture answering to the Most Holy Place, and the different places for men, women, and strangers answering to the different courts of the temple area), the buildings naturally would reflect the styles of the ages in which they were built.

103. It was in Greece over a century after 586 B. C. that art reached its greatest pre-Christian excellence. It was the age in which tragedy by Aeschylus, Sophocles, and Euripides, and comedy by Aristophanes, attained great excellence. It was the age when Athens was governed by Pericles, the brilliant patron of literature and art. In that age the Acropolis, or eminence upon which the city was built, was crowned with magnificent buildings. Among them was the marble temple of Minerva, called the Parthenon. It arose under the superintendency of Phidias, the greatest of the Greek sculptors. Of the styles of Greek architecture the simplest was the solid Doric, the column of which had as its capital a plain slab; the most graceful was the slender Ionic, the column of which had two spirals in its capital; and the most ornate was the Corinthian, with plantlike capitals. The greatest pre-Christian painter was Apelles, who lived in the time of Alexander the Great, through whom Palestine passed under Greek control. It was

before the time of Apelles and among the Greeks that painting ceased to be simply the handmaiden of architecture.

104. In the matter of sacred music it is almost impossible for the modern mind to put itself back into Bible times. The change would be so great. While the three divisions of musical instruments were then represented (the stringed by the harp and psaltery, the wind by the flute, and the instruments of percussion by the tabret or hand-drum), the instrumental music itself was very crude. The skilful combining of notes played at the same time to produce harmony, as it is viewed today, was then unknown. Even melody, with its pleasing succession of single notes, was but little understood. Of all the fine arts music was the latest in its development. It did not come of age until modern times.

SCIENCE

105. The very beginning of the Bible—an account of creation—was written after 586 B. C. Immediately following this account is another account of creation, probably coming from before 586 B. C. They meet in the middle of Gen. 2:4. Similarly the flood has its different accounts. In the accounts of the creation and of the flood we have but two of a number of instances of parallel accounts. Some of these differ from each other so much in matter, method, conception, language, etc., that they must

be the work of different authors and of considerably different times. The account of creation written after 586 B. C. differs very considerably from the one written before that date. It differs still more, however, from what modern science has to tell us of the heavens and the earth. Its conceptions of these were very similar to those of the Babylonians.

106. Geology had not read on its strata-pages the wonderful story of the long history of the earth. Astronomy had not learned of the great universe in which the earth is but a planet revolving around the great sun which is but one of the many stars. In Bible times the earth was viewed as not round but flat, and as resting upon "the waters" of the "great deep." Somewhere beneath the surface of the earth was Sheol (Hades, Abaddon), viewed as the place of all who died. Above the earth was the "firmament," "called heaven," with its sun and moon and stars. Of these, though the sun and moon were "two great lights" as compared with the stars, they were small as compared to the earth itself. *Above* the firmament also were "the waters." In the firmament were the "windows of heaven." The flood was due to the opening of these "windows" and to the breaking-up of the "fountains of the great deep."

PHILOSOPHY

107. Science seeks to learn and classify the facts. Philosophy seeks to get beneath these in order to get

their meaning. It has been called the "science of principles." It aims to get beneath the shards of fact, the underlying, unifying meaning of them all.

Philosophy aims to co-ordinate the ascertained results of all science in a form suited to satisfy the demands of the intellect for a reasonable account of the universe. Theology aims at a synthesis of the same elements which shall meet the needs of man as a moral and religious being endowed with feeling and will.

When man's inquiring into nature was not simply for the gratification of his immediate wants, but rather for the satisfying of a more intellectual demand for the reason of things, philosophy was born. Her chief abode was among the Greeks. The history of Greek philosophy may be conveniently divided into three periods. The middle one would be the century of the great three—Socrates, Plato, and Aristotle who died in 322 B. C. Of these Plato was the pupil of Socrates and the teacher of Aristotle.

108. The first of these periods sought an abiding principle for the explanation of the changing forms of nature. The first efforts were unscientific, judged by the science of today. Thales who lived at the time of the destruction of Jerusalem in 586 B. C., and with whom Greek philosophy may be said to have begun, held that "from water everything arises, into water everything returns." Decades later Pythagoras claimed that number was the essence of all things. He is said to have been the first who

took for the term "wise" the title "philosopher," or "lover of wisdom."

109. Socrates, the first of the great three of our second period, is called the first moral philosopher because of his endeavor to get careful definitions for the different moral terms. An interesting comparison might be made between the different representations of him made by Plato and Xenophon, and the different representations of Jesus given in the four gospels. Platonism was influenced by the teachings of Socrates and by elements from earlier philosophy, including that of Pythagoras. Prominent in it is Plato's view of "ideas." This, in brief, was that all objects come from, and are more or less imperfect copies of, "ideas" which are the immaterial patterns for the classes to which the objects belong. For instance, actual men differ only as imperfect copies of the ideal man from whom they came. It was this teaching that prepared the way for the logos doctrine of Philo, the eminent Alexandrian contemporary of Jesus. This doctrine was that the logos—i. e., the ideal world in the mind of God—originated the actual world. Plato himself occasionally used the word "logos" as "descriptive of the divine force from which the world has arisen."

110. Though influenced by Platonism, Aristotelianism differed from it considerably. The influence of both on later thought has been great. Coleridge wrote: "Every man is born an Aristotelian or a

Platonist." They differ in their methods. The Aristotelian method is inductive (a posteriori), because it infers general conclusions from a consideration of particular cases. The Platonic is deductive (a priori), because it applies a general principle to the particular case. They differ also in their theory of knowledge—i. e., in their epistemology. The Aristotelians are experientialists (empiricists, associationists, sensationists, etc.), because they hold that all knowledge is based on, and must be tested by, the senses and experiences. The Platonists, on the other hand, are intuitionalists, because they hold that man has immediate knowledge of (i. e., he intuits) necessary truths. The Aristotelians are realists, as distinguished from idealists, because they hold that they can actually perceive, and surely know, not merely ideas, but what seem to be, and are, external objects. However idealists may differ among themselves as subjective, objective, absolute, etc., idealism in its different forms is to be traced back to Plato's view of "ideas."

111. The third period of Greek philosophy began early in the period of Greek rule in Palestine. It was through Stoicism rather than through the opposite school of Epicureanism that the logos idea is to be traced. Epicureanism, founded by Epicurus, believed in seeking individual happiness from the objective world. Stoicism, founded by Zeno and represented in Christian times by Seneca, Epictetus,

and Marcus Aurelius, "seekers after God," believed that the essence of things is the one universal logos, or reason, in harmony with which man should seek to live. That there is a connection between the Logos, or Word, of John 1:1 and the logos of Greek philosophy there can be no question. The question is concerning the nature and extent of the connection between the Word of John 1:1 and the Platonic phraseology and thought that so influenced the Stoics and Philo.

112. Another term of Greek philosophy, to be taken into account in the study of the New Testament and later doctrines, is the term "pleroma" ("fulness;" Col. 1:19, etc.). The philosophy found in the Wisdom literature of the Old Testament, if it may be called philosophy, is practical rather than speculative. An interesting question is concerning the relation between this and the later Greek philosophy. What, for instance, is to be said concerning the relation between the skepticism of Ecclesiastes and the skepticism of the Greek philosophers? The development of its skepticism was one of the ways Greek philosophy prepared for the coming of Jesus. By its intellectual processes it undermined the religion of heathendom and prepared forms of thought for Christian thinkers. While one of its main roads led to a skepticism concerning the certainty of knowledge, another (Epicureanism) led to a moral decay, and its best (Stoicism) led to but an insufficient salvation.

Thus, both negatively and positively, it made ready for Him who came in "the fulness of the time."

113. In its contact with the speculative and skeptical philosophy of the Greeks Christianity could pray: "This is life eternal that they should know Thee, the only true God, and him who Thou didst send, even Jesus Christ." With it the great dualism of experience was not, as with the Greeks, between changing forms and abiding matter, and between reason and the senses. With it the fundamental dualism was that between the will of God and the will of man. It taught, as the principle underlying all other principles, the willing oneness of God and man. It taught, as the solution of the problem of experience, the reconciliation between God and man—that God was in Christ reconciling the world unto himself. Philosophy as a schoolmaster helped to prepare the Greek world for this lesson.

CHAPTER VIII

DEVELOPMENT OF BELIEF IN BIBLE TIMES

MONOTHEISM AND INDIVIDUALISM

114. Against the background of the history, and with a chronological use of the literature, we are better able to appreciate the fact of the development of belief in Bible times. We will notice first the growth of monotheism and individualism, then of views concerning the hereafter, then (as a continuation of this) of beliefs concerning the kingdom of God and its doctrine of the millennium, and finally of the belief in Satan and his hosts. First, then, concerning growth in conceptions of Deity and the place of man. While the Greek preparation for Christianity was largely philosophical, the Jewish preparation was largely theological. There were many lessons to be learned concerning the nature of Deity and the consequent relationship with man. It took centuries of schooling. The beginning of each of the lessons, and the extent to which at any particular time it had been learned, may not be definitely determined. It is evident, however, that there was a great development in belief. It is hard, for instance, for our modern minds of the West to understand that the earlier Old Testament religion, in common with other religions, had as its unit before

God, not the individual soul, but rather the community or the people as a whole. God was primarily God of the nation, and only secondarily, of the individual as part of the nation. As Chemosh was the god of Moab, so Jehovah was God of but the Hebrew people and its land.

115. This is what is called monolatry. Like polytheism, it believes in more than one God, but, like monotheism, which believes in only one God, it worships only one. Monotheism in theology suggests monism in philosophy. Monism would explain all phenomena by one ultimate substance or principle of being. This differs in different monistic systems. One of these, pantheism, says all is God. When and how did the Hebrew worship become monolatry, and when and how did it change from monolatry to monotheism? The changed social and economic conditions resulting from the settlement in Canaan, the centralization of national government in the rise of the monarchy, and the effects of the captivity were among the influences at work. The captivity was a time of testing the strength of their attachment to the worship of Jehovah. Those who stood the test were helped to a higher view of their God. For such, instead of leading to the worship of the gods of the conquerors of Palestine, the captivity helped to the belief that he was the one God of the whole world, including Babylonia itself; and to the belief that the exile was a discipline

through which this one God was causing the Jew to pass.

116. The captivity affected them in two ways. It helped to give them a telescope and a microscope through which they learned, not only that Jehovah's rule was more extensive, but also that his interest was more intensive than they had thought. Though the increase of his greatness would tend to increase his transcendence, yet the breaking-up of the national unit increased the comparative importance of the individual unit before him. This growth of individualism is one of the most interesting studies in the Old Testament. That the solidarity of the family, clan, etc., overshadowed the worth of individuality is seen especially in the early literature. It is shown in such instances as the destruction of the families of the guilty individuals (Num., chap. 16; Josh., chap. 7; II Sam., chap. 21; etc.). Back of Ex. 20:5 is the thought of solidarity rather than of heredity. The change from nomadic to agricultural, commercial, and town life helped to increase the comparative worth of individualism which had attained to clear, definite expression in the time of the exile.

THE HEREAFTER

117. This great event, in helping to increase the domain of Jehovah and his interest in individuals, helped to a different view of the hereafter. It helped to the belief that his presence and power were in

Sheol itself, where the departed, as individuals, might hear his resurrecting voice. While like the Babylonian Aralu and the Greek Hades in being an underworld, unlike Aralu and Hades, Sheol had no king nor queen, no God nor devil, of its own. There was no communion between its shades and Jehovah. The popular, indefinite, unphilosophical conception was that Sheol was deprived of all that made the earthly life desirable. The exceptional incident of Samuel has an interesting parallel, among the Greeks, in Teiresias. Of this blind soothsayer we read in the tenth book of the *Odyssey:* "To him Persephone hath given judgment, even in death, that he alone should have understanding; but the other souls sweep shadow-like around." Yet this same poet makes his hero exclaim, as recorded in the next book: "Much rather would I work, as a servant, on a poor man's field, in the land of the living, than rule over all the hosts of the departed dead." Even the most ambitious Hebrew could say: "Though to reign is worth ambition, I would rather serve on earth than reign in Sheol; for it is the land of silence and darkness and dust."

118. How strange the pathetic acquiescence of even the godly in the common fate of Sheol! The few and uncertain searchlight flashes of the poets only impress us the more with the dark prospect of so many and in so many generations. As indicated by the changed prepositions in the Revised Version of

the last two verses of the sixteenth psalm, and as suggested by the parallelism of Hebrew poetry in the last verse of the twenty-third psalm, these two psalms by no means teach the greatly developed belief in the hereafter that they often have been used to illustrate. More important references are to be found in the seventeenth, forty-ninth, and seventy-third psalms, and in the fourteenth and nineteenth chapters of Job. It is significant that, while it is not safe to be positive about the approximate dates of the poetic passages in which the personal hints and hopes are found, yet the indications are that, for the most part, they reflect the lessons learned after 586 B. C. What is true of the poetic suggestions is also true of the very few, but more positive, utterances of the prophets concerning the resurrection of the individual. It was not until the discipline, following the destruction of Jerusalem, developed the individualism of the earlier poetry and prophecy, that there were any sure expressions concerning resurrection of the individual.

119. The reference to resurrection in Hos. 6:2; 13:14, and Ezek., chap. 37, are national and figurative—in the first to a national recovery, in the other to a national restoration to Palestine. In a late, somewhat apocalyptic, booklet (chaps. 24–27), found embedded in the first part of Isaiah, we find a prayer to Jehovah to the effect: "Thou hast increased the nation, O Jehovah, but how about the

LOS ANGELES BAPTIST THEOLOGICAL SEMINARY

individuals who have died?" The answer comes: "Thy dead shall live; my dead bodies shall arise. Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast forth the dead" (Isa. 26:19). In another late book, also apocalyptic, we hear the fullest Old Testament notes on the resurrection of the individual: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt" (Dan. 12:2). Besides the suggestive poetic additions which may be likened to enriching grace notes, we have thus only a few, clear, ringing notes in the Old Testament prelude to the New Testament song.

120. In the non-biblical literature of Judaism in Bible times the representations of the "last things" are often speculative, uncertain, and inconsistent. Sheol (or Hades, as it was called in the parts of this extra-canonical literature that were written in Greek) was sometimes simply the place of shades, sometimes the place of punishment; sometimes it was undivided, sometimes it was divided into different compartments for the evil and the good; sometimes it was the final state, sometimes the intermediate state. Sometimes the resurrection was only of the righteous, sometimes of the wicked as well; sometimes of all Israel; sometimes of all men.

121. This variety of beliefs, suggestive of different lines along which the Old Testament views might be

carried, should be borne in mind by those who would understand the New Testament representations of the teaching of Jesus concerning the hereafter. A study of these shows that they are expressed in the figurative language of fire, etc. We of the West do well to remember the suggestive words given to us by Mozoomdar, a seer from the East, when he said: "Jesus was an oriental; and we orientals understand him. He spoke in figures. We understand him. He was a mystic. You take him literally; you make an Englishman of him." While the reported words of Jesus are not to be taken too literally, they are nevertheless free from the sensuous details and extravagant speculations of the non-biblical writings of the scribes. Of all his teaching, however, that concerning the hereafter is most akin to that of these important writings. This is especially true of its phraseology and its form. What in the Old Testament was simply a germ seems to be developed by him in the highest way suggested by these writings. Much that was materialistic was spiritualized, and much was omitted that was gross.

KINGDOM OF GOD AND MILLENNIUM

122. As the doctrine of the kingdom of God has an important bearing upon much-discussed views of the hereafter, let us notice briefly its development. As we have seen, in the thought of the early times Jehovah's interest was identified with that of the

people and land from which he received his worship. In this we have a good clue to an understanding of the origin, and so of the significance, of the later doctrine of election. If his people was dependent upon him, he was not independent of it. But men "may come and men may go," and yet the nation may "go on forever." Jehovah's great concern, according to their thought, was for the continuance of his people, as a people, rather than of its individuals. This it is that explains the fact that in the Old Testament the emphasis is not laid upon the future of the individual—i. e., the question of immortality—but rather upon the continuance and perfection of the nation—i. e., upon the question of the kingdom of God upon the earth. Though this was primarily for the nation as a nation, it is noticeable that during and after the exile other nations, and individuals too, had an increasing share in the condemnation and rewards of the "great and terrible day" that was to come. In the varying uncanonical representations the kingdom was mainly materialistic; and it was to have a sudden advent. In the gospels Jesus is represented as teaching a present, spiritual kingdom; and though its consummation was to be sudden, it was among the things that grow. It is to be noticed in passing that, while in the first three gospels the kingdom holds a central place in Christ's teaching, in the Fourth Gospel it is mentioned in only a few verses.

123. A recognition of the development of the idea of the kingdom of God is important for a true consideration of the doctrine of the millennium, and for the prevention of unwarranted discussions concerning it. This, as the word itself suggests, is a period of one thousand years; or, if the word be taken symbolically, it is a long, but limited, period. During it Christ is to be triumphant in the earth. At the beginning or end of this period there is to be the second coming of Christ. Premillennialists, as the word suggests, believe this coming will be before the millennium. Postmillennialists believe it will be after the millennium. What place has this doctrine in the Scripture? Though, as we have seen, there is in the Old Testament a doctrine of the kingdom, there is no millennium. It is the same in the gospels. Its chief support lies in Rev. 20:46. The contexts of other passages cited in its support show no millennium; and probably they would never have been cited in that connection if it had not been for the one in Revelation.

124. How shall we interpret this passage? We have seen that Revelation differs from nearly all the rest of the New Testament literature. It resembles the apocalyptic literature of the uncanonical writings, the object of which was to give glowing inspiration for a troubled present. This literature, in portraying the future, describes the present in language which, if taken literally, is simply monstrous. We naturally

infer that Revelation, in speaking of the bottomless pit, the lake of fire, etc., uses language in a large symbolical way. If this passage in the twentieth chapter be taken altogether literally, it would indeed be like "islanding in cloudland." Yet, rightly interpreted, with all due allowance for its figurative language, there is back of it a millennial belief. This passage is, however, the sole exception in the whole New Testament.

125. With this exception, whatever else it may or may not be, the millennium is not biblical. Its power in the early church was due to the influence upon the Jewish Christians of their much-prized non-biblical writings. Historically considered, the doctrine of the millennium (with its thought of the second coming of Christ) is but the cocoon of the old Jewish temporal kingdom (with its thought of the coming Messiah) still clinging to the spiritual kingdom of Christ. A most interesting study, indeed, is that of the relation between the doctrine of the second coming of Christ and the expectations disappointed by his first. In view of the little support that there is for many of the beliefs concerning the hereafter, the dogmatic utterances (especially by the untrained) concerning future probation, intermediate state (with its doctrine of purgatory), the millennium, and such questions, forcibly recall the words of a devout scholar. As professor of theology he wrote concerning his teaching in eschatology (last things): "In

this entire subject special care will be taken to be faithful to our human ignorance."

SATAN

126. It is this special care that, in view of the modern teachings of science and philosophy, has, among students, so noticeably lessened dogmatic utterances concerning the belief in Satan. A recent great work in systematic theology omits all reference to such a being. In the Scripture, however, the word "Satan," which means "adversary," is found about fifty times; the word "devil," which means "slanderer," over thirty times; and the words for demon (in the Authorized Version wrongly rendered "devil"), over seventy times. Of these over one hundred and fifty references, only about thirty are found in the Old Testament. Remembering that the Old Testament is three and a half times larger than the New Testament, this means that these words are found, say, twenty times more frequently in the New Testament than in the Old Testament, where they are found, mainly if not altogether, in the writings after 586 B. C.

127. It seems that it was not until after that date that the serpent of the Garden of Eden was identified with Satan. After their Babylonian captors were conquered by the Persians, the Jews doubtless were in touch with Persian beliefs. According to these, Ormuzd, as god of goodness and light, was opposed

by Ahriman, the evil spirit of darkness. Beneath these were different orders of good and evil spirits. How much the "germ which lay hidden in Judaism was fertilized by contact with the Persian religion" is a question. In II Samuel 24:1, written before the exile, we read that "*Jehovah* moved David against Israel." In I Chron. 21:1, written after the contact with the Persian religion, the Chronicler reproduces the earlier passages thus: "*Satan* stood up against Israel and moved David to number Israel." Though before the exile there was a belief in evil spirits, they nevertheless were agents of God. Even as late as the exile itself Jehovah is represented as saying: "I create evil." In writings as late as Zechariah, in the third chapter of which Satan appears in the rôle of an accuser, and the first part of Job, where he appears as a tempter, he, in both cases, is still an official of God. By New Testament times, however, he had become God's powerful enemy.

128. In the New Testament itself we see the belief that, as God had his Christ and his order of angels, so Satan had his Antichrist and his order of demons. To the agency of these demons physical and mental evils, such as epilepsy and insanity, were supposed to be due. While in the Fourth Gospel such references are noticeably few, in the first three gospels the frequent references to the diseased as those who were possessed with demons clearly reflect the belief of the times. The belief was held among other peoples

as well as among the Jews. As far as the Jews were concerned, it is noteworthy that it is written in Acts 23:8; that the Sadducees "say that there is no resurrection, neither angel nor spirit, but the Pharisees," who more than the Sadducees were represented by the later non-biblical writings, "confess both." Throughout the New Testament there is manifest a strong belief in Satan and his hosts. As suggested already, and as will be seen more clearly in Parts III and IV, change of view does not necessarily mean improvement of view. All four sections of this chapter have shown changes in beliefs. The result of these changes differ very much in worth. For instance (and this is preparatory to Part IV), modern scholarship is favorably disposed to the changed views of Deity and of the relation between Deity and man, rather than to the later belief in Satan and his hosts. The next chapter, after considering the development of the messianic idea, will give in a word the attitude of modern scholarship to the question of the relation between Jesus and the Old Testament hopes.

CHAPTER IX

JESUS AS THE CHRIST

MESSIANIC HOPES

129. We should not forget that a main part of the road over which Christianity through Judaism came to its own was built by the Jewish hope of a coming Messiah. Remembering that the Hebrew word "Messiah," which means "anointed," corresponds to the Greek word "Christ," let us ask about the relation between the Jewish Christ and Jesus Christ. Who was the Jewish Christ—what was the Jewish conception of the nature and work of the expected Messiah? In the New Testament we find many references to this Jewish expectation. Indications of its development are seen in the Old Testament, and to a great extent in the non-biblical literature of the Jews. The process of the development, however, cannot be determined with desirable definiteness. We are uncertain concerning the dates of the different messianic passages and the significance of their very different, if not conflicting, representations of the messianic idea. Before they had any definite thought of a coming *person*, the messianic *idea* may be found in the early history as one of the seeds of hope that "springs eternal in the human breast." This hope was germinated and developed in the soil

of experience and in the varying light of changing conceptions of God. It was not until somewhat late in this process that the terms "Anointed" ("Messiah"), "Son of David," "Son of man," and "Son of God" were used as distinctive *titles* of the expected Messiah.

130. When the prosperity under King David, followed by a decline in the national fortunes, led to an idealization of his reign, the varying national hope looked for a Davidic king or kings who would represent Jehovah and reign for him as his anointed in a material kingdom of God. The still later experiences of the nation, especially that of the captivity, modified the conception of the coming kingdom by giving more room in it for other nations and for individuals as individuals. The greatest change, however, was through the prophets' increasingly moral conception of God. Through these higher conceptions of God the blessings of the coming kingdom were looked upon as more spiritual; and the conditions of obtaining them became, not simply rites and sacrifices, but repentance and righteousness. Thus it was that Jesus and his forerunner were able to preach so impressively "Repent ye" and "Bring forth fruit meet for repentance," "for the kingdom of heaven is at hand."

131. For the majority (including the disciples) the predominating conception was that a son (i. e., a descendant) of David would reign over a

political kingdom. Next in importance to this seems to have been the moral conception of the prophets. What indications are there in the Old Testament, in the uncanonical literature of the Jews, or in the New Testament, to show that the Jews entertained the thought that their salvation would be through the suffering of the Messiah? Though, in its development, the messianic idea ramified in many and very different directions, we do not find the idea of salvation through suffering as one of its main branches when Jesus came. Whatever our view of the fifty-third chapter of Isaiah (whether we look upon its suffering servant as collective or individual, as ideal or real), when Jesus came it was not popularly understood as referring to the one who was to come as the Messiah. According to the representations of subsequent uncanonical literature, this coming king could have prophetic characteristics, and could even be mortal; but the salvation of others through his own suffering and death was not thought to be for him.

132. Such a thought would have been, then, as later, "to the Jews a stumbling-block and to the Greeks foolishness." On part of an old wall, discovered in 1858, is a picture by means of which, it is supposed, some Christian, of maybe the third century, was mocked. It is supposed to be the work of one of his companions. Underneath a rude drawing of one in the attitude of devotion before a

crucified man with a beast's head, is scrawled in Greek: "Alexamenos worships God"—"to the Greeks foolishness." In one of Doré's largest paintings Jesus, with the disciples near him and the accompanying multitudes shouting hosannas to the son of David, is making his triumphant entry into Jerusalem. In another (Doré's masterpiece) Jesus is represented as a condemned criminal. In leaving the Praetorium for his ignominious exit from Jerusalem, he is forsaken even by his disciples. To them, then, as then and later to their countrymen, the thought of a crucified Messiah was "a stumbling-block."

133. As related to the variously conceived Jewish Christ, who was Jesus Christ? Though there is uncertainty about the process, there is no question about the fact, that Christianity, in its beginnings, did adopt and adapt the messianic hopes that were current among the Jews when Jesus came. In fact, the early Christians made these fundamental in their ministry to the Jews, as later, in their ministry to the gentiles, they adopted and adapted the Greek conception of the logos or word. Did Jesus adopt this Jewish hope? Did he adopt this Greek conception? If he did adopt, did he adapt and how? What did Jesus think of himself? Did he claim for himself a virgin-birth and that he was the Word, the Messiah, and the Son of God? Important questions these.

WHAT JESUS THOUGHT OF HIMSELF

134. Did Jesus claim a virgin-birth and that he was the Logos? A consideration of the Greek conception of the logos would take us back to Plato's view of "ideas." We have noticed that the question is not whether the "Word" of John 1:1 has any connection with the language and thought of Plato. The question is rather concerning the nature and extent of the connection. There is no question that in the New Testament the claim is made that Jesus is the Logos or Word. The unique prologue of the Fourth Gospel teaches the pre-existence (vs. 1) and the incarnation (vs. 14) of the Word. The nearest parallel to this in the New Testament is the famous passage, Phil. 2:5–9, which teaches the pre-existence and self-emptying of Jesus. We are surprised to find that neither in Philippians nor in the Fourth Gospel is there any reference to the virgin-birth. In fact, this is found only twice in the New Testament—once in the first and once in the third gospel; and even in these there is no record of Jesus himself claiming it. All this suggests that "the question of physical methods how God got himself embodied is far less important than the ethical and spiritual question how God got himself so marvelously expressed." As there is no record that Jesus claimed the virgin-birth, so there is no record that he claimed to be the Logos. It is significant that even the Fourth Gospel, though representing Jesus as the

Logos and as claiming pre-existence for himself, does not represent him as adopting and adapting to himself the current philosophical conceptions of the Logos or Word.

135. Very different is the representation of his treatment of the current Jewish hope of a Messiah. In view of its remarkable elasticity and the way it was variously conceived, he could easily have adopted it without being committed to any one definite conception that was already held. However we may endeavor not merely to get back *to*, but back *of*, the gospels, it is difficult to get away from the conviction that, as applied to himself, Jesus did adopt and adapt this current messianic hope. Humanly speaking, it was thus he got his standing-ground in Judaism in order that he might lift the world. Of the four messianic terms—"Messiah" ("Christ," "Anointed"), "Son of David," "Son of man," and "Son of God"—the meaning of the first is seen in the meaning of the others. How were these used? How about the term "Son of David"? It is significant that, though it had a large place in current thought when Jesus came, we find no instance in the New Testament where Jesus himself used the term, as applied to himself. Instead, we find, according to Mark 12:35–37, that he suggested a difficulty in the way of accepting the scribal teaching that Christ is the Son of David.

136. How about the term "Son of man"? The indications are that in the time of Jesus it was not

recognized—at least not commonly—as messianic. While there are only two or three instances of its use by others, there is no question but that it was frequently used by Jesus himself, and often most evidently of himself. What he meant by it, and why he used it, are very important questions, but difficult to answer. The difficulty is increased by the fact that in Aramaic the probable word for "son of man" really meant, not a particular man, but "mankind." In Ps. 8:4 we read

> What is *man* that thou art mindful of him
> And the *son* of *man* that thou visitest him?

Here the parallelism of Hebrew poetry suggests that "son of man" is equivalent to "man." To what extent the view of Jesus was influenced by a study of this psalm and of the second psalm, and of the use of the term son of man in Dan. 7:13, we do not know. In eighty or more passages it occurs, as used, on about forty different occasions, by Jesus himself. From a study of these we are led to believe that, while his use of it was messianic, yet, as is suggested by the Aramaic word, it was used by him, not in a narrow, Jewish, but in a broader, deeper, human sense. This sense would, with less difficulty, admit the thought of the Messiah suffering to save. It could be said of the Son of man who came "to seek and to save that which was lost," that he must "suffer many things" and "be killed" to "give his life a ransom for many."

137. How about the term "Son of God"? In the Old Testament different individuals, and the whole nation as Jehovah's peculiar people, are figuratively referred to as his sons. According to some scholars this figure is used in a messianic sense in a few Old Testament passages. It is also claimed that in the uncanonical literature the term "Son" appears as a title of the expected Messiah. There is no question but that, as such, it sometimes was applied to him in the New Testament. What did it mean to Jesus himself? Through his conception of his relation to the Father it had a meaning into the depths of which I do not feel able to go. One of the world's greatest scholars has said:

> In this consciousness he knows himself to be the Son called and instituted of God to be *the* Son of God, and hence he can say: "*My* God and *my* Father;" and into this invocation he puts something which belongs to no one but himself. How he came to this consciousness of the unique character of his relation to God as a Son; how he came to the consciousness of his power, and to the consciousness of the obligation and the mission which this power carries with it, is his secret, and no psychology will ever fathom it.

In Jesus as the Son of man we see the one that so wrought and taught among his fellows that, at first in a messianic sense and later in a higher sense, they looked upon him as the Son of God. In Jesus as the Son of God we apprehend, but do not claim to comprehend, how he was so much at home with God his Father that he could bring his fellows into such rela-

tionship with God that they too, gentile and Jew, could call God "Father."

138. We do not know when Jesus first was able definitely to say to himself: "I am the Messiah." We do not know just when the cross came above his horizon and he felt that it was as the suffering Messiah he was to be the savior of his people. It is probable, however, that he early thought of God as his Father; that after his baptism, if not before, he looked upon himself as the Messiah; and that before he came to Calvary, as far back on the road as Caesarea Philippi, he had a vision of the cross. Though the gospels tell us that he told his vision to the disciples, it was not until after he was crucified that they could believe and seek to prove from Scripture that it "behooved the Christ to suffer." Speaking in a general way, before coming to the cross the kingly, prophetic, suffering servant, and other streams of Jewish hopes, though coming nearer together and exerting some influence over one another, were commonly kept distinct; but in passing the hill of Calvary they seem to have quickly converged, and lo!—a marvel: instead of a Jewish Jordan, that might have ended in a Dead Sea, there was a mighty river flowing for the blessing of all nations and into the limitless ocean of the very life and love of God.

JESUS AS GOAL OF OLD TESTAMENT HOPES

139. Advanced Christian scholarship today agrees with the early Christians in looking upon "Jesus

Christ and him crucified" as the center into which converged the different radii of Old Testament hopes. It reaches the same goal, though it reaches it in a somewhat different way. It shuns applying to Jesus the details of the Old Testament in the forced, fanciful, and often fantastic way of the early, and even of the later, times. Nevertheless, it sees fulfilled—i. e. filled full—through him what was but partly filled by the Old Testament views of God. It does not say, as has actually been taught, that the five stones for David's sling stand for J-e-s-u-s: for it might be suggested facetiously that, viewed from the other side, they stand for S-a-t-a-n. It does see, however, in the story of David and Goliath, truth that was there before Jesus came, but which, because he came, we are better able to understand. Throughout the Old Testament it sees Jesus prefigured and foreshadowed in the enunciation of principles that were exemplified in him, and in the expression of ideals and hopes that, when purified of their dross, had their golden realization in him. In their "splendid failures" to reach the Eldorado of their dreams it sees that the Old Testament worthies helped to chart the main over which, as crossed and mapped out by Jesus himself, we may reach the golden shore of the true kingdom of God. It sees how, though colored by the conceptions and experiences of the times, the fifty-third chapter of Isaiah and kindred passages contain the principle of salva-

tion through another's suffering, and that this principle was so exemplified in the life and death of Jesus that its most sacred symbol in all the world is the cross on which he died.

140. The words of E. S. Ames in the *American Journal of Theology* are appropriate in closing this our last chapter on the Bible and its times:

It is an impressive fact that the two typical Jewish conceptions of the redemptive work of Jehovah were the counterparts of two contrasted periods of the national life. One was projected from the background of the golden age of the monarchy under King David. As he put to silence his enemies and established a glorious kingdom, so God would some day, by another mighty one, deliver his people and make them supreme. The other view of divine deliverance was an expression of the humbled and chastened national spirit in the period of oppression and exile. Humility and suffering innocence were its central elements. In the end, when his life was completed, the character and work of Jesus conformed best to the latter type, while his own experience and powerful personality added vividness and strength to the ethical, social conception of God as a loving Father.

PART III
CHRISTIANITY SINCE BIBLE TIMES

CHAPTER X

HALF-WAY TO 1517 A. D.

A BACKGROUND OF GENERAL HISTORY

141. The aim of Part III, which begins with this chapter, is not to preach historical sermons, but simply to give a survey of the whole field of church history. Dividing it into three periods, we will first give attention to the leading topics of each period. Then, with these periods in mind, we will give attention to missions, general culture, and religious beliefs of the whole history since Bible times. What are our three periods? What 586 B. C. is in the history of Bible times, 1517 A. D. is in the history of the Christian church. The fixing of this one date will help keep in mind three periods into which church history may be conveniently divided—half the way to 1517, from that to 1517, and since 1517. In the first period the church was one; in the second it was divided into two great divisions; in the third, into three. The close of the first period (about the middle of the eighth century) was about the date of the death of John of Damascus, the last of the church fathers. The first period, therefore, may be called the period of the church fathers. In it the Roman Empire is divided into the Eastern and the Western Empires; Rome itself is taken by the barbarians of

the North: Mohammedanism rises, spreads rapidly, and is checked; and Christianity is persecuted, spreads, opposes heresies, and writes creeds.

142. Titus, by whom Jerusalem was destroyed in 70 A. D., succeeded his father Vespasian, and was succeeded in the first century by Domitian and Nerva. To the second century belong Trajan, Hadrian, Antonius Pius, Marcus Aurelius, and Commodus. In less than a century following there were many army-made emperors, including Decius in the first half of the third century. Joint rule and civil war, ending in 324 A. D., resulted in the sole rule of Constantine, the first Christian emperor. In the following year, 325 (a date that may well be kept in mind), was the great Council of Nicaea, the first of the ecumenical (i. e., "universal" or "general") councils of the early church. Constantine built Constantinople and made it the seat of his government. Julian the Apostate was one of the emperors who succeeded him before the time of Theodosius I. Zealously orthodox, Theodosius I, called "The Great," in the thought of the early church had a glory second only to that of Constantine. After his death in 395, the empire was divided into the Eastern, or Greek, and the Western, or Latin, Empires. While the Eastern Empire lived over a millennium longer (until 1453), the Western Empire lasted less than a century. Rome fell in 476—four centuries after it had destroyed Jerusalem.

143. Odoacer, its Teutonic conqueror, belonged to a much later westward movement of Aryans than that which brought the Greeks and Romans to the two great European peninsulas inside the Mediterranean. In the extreme west of Europe were the Celtic Aryans, represented today by the Irish, Welsh, and Highland Scotch. Eastern Europe was overrun by the Slavonic Aryans, among whom the Russians are classed. In central and western Europe, between Celts and Slavs, were the Teutonic Aryans, including Goths, Vandals, Burgundians, Franks, Saxons, Lombards, Danes, etc. Of these the Franks under Clovis proved to be the strongest.

144. It was while, in Europe, the Franks were under the rule of the house of Clovis (Merovingian) that, in Arabia, the Mohammedan era began with the Hegira—i. e., Mohammed's "departure" or flight from Mecca to Medina in 622. This date is in the Mohammedan calendar what the supposed date of Christ's birth is in the Christian. In less than a century and a half later Mohammedanism had not only overrun Arabia and the three river-territories of early Semitic history, but had gone a thousand miles farther east in Asia, to the river Indus on the borders of India; in Africa, two thousand miles farther west, to the very ocean; and in Europe, over the Spanish peninsula to the kingdom of the Franks. Besides Mecca, among its important centers were Bagdad on the Tigris (one of its caliphs, or succes-

sors of Mohammed, was Haroun al Raschid, of the *Arabian Nights*), Cairo on the Nile near the Delta, and Cordova and Granada in Spain. Defeated at Constantinople, and thus failing to enter Europe from Asia Minor, and seeking to penetrate into Europe farther than Spain, they were defeated at Poitiers by Charles Martel. As mayor of the palace he was the power behind the Merovingian throne.

FATHERS, PAGAN LEADERS, AND PERSECUTIONS

145. Mohammedanism overran the territory from which had come most of the church fathers. These were divided by the Council of Nicaea (325) into two classes—the ante-Nicene and post-Nicene fathers. Some of them wrote in Greek and some in Latin. Their writings are what is called the patristic literature. A consideration of this begins with the writings that have been attributed to the so-called apostolic fathers—i. e., writings supposed to have come from those in close fellowship with the apostles. Patristic literature also includes the apologetic fathers (apologists), who wrote defenses of Christianity against the attacks of Jews and others. Belonging to the ante-Nicene period, and in the time of their origin overlapping the New Testament itself, we have, corresponding to the Old Testament Apocrypha, a New Testament Apocrypha. It has gospels, acts, epistles, and an apocalypse. Among the ante-Nicene fathers who wrote in Greek was the

philosophical, allegorizing Origen of Alexandria. Prominent among those who wrote in Latin was the practical, forceful Tertullian of Carthage. Of very great value for the ante-Nicene period are the historical writings of Eusebius of Caesarea. The period of his bishopric included the date of the Council of Nicaea, 325. The great worth of his history is due mainly to its extracts from the early Christian and non-Christian writings that have been lost.

146. The post-Nicene fathers include, among the Latin fathers, Augustine, Jerome, and Gregory the Great, with whom the Latin fathers end in the beginning of the seventh century. The Greek fathers include, among many others, Athanasius of Alexandria, Chrysostom, and John of Damascus, with whom they end in the middle of the eighth century. As far back as the sixth century, however, among both the Latins and the Greeks, and indicating that independent work was practically over, we have mainly catenae—i. e., collections of quotations from writings of the distinguished fathers of the early centuries. The authority of these writings so increased with the lapse of time that they came to rival the Bible itself.

147. Of pagan leaders in the anti-Nicene period three names may be mentioned, one in each of the first three centuries—Apollonius of Tyana, Celsus, and Porphyry. The philosophy of Pythagoras, revised and mixed with other elements, and so called Neo-Pythagoreanism, had, as its chief representa-

tive in the first century, Apollonius of Tyana in Cappadocia. Born about the time of Christ, he lived nearly a century. Philosopher, ascetic, and religious reformer with numerous followers, he claimed the gift of prophecy and the power to work miracles. He has often been compared with Jesus, and the account of his life by Philostratus with the four gospels' accounts of Jesus.

148. In the second century paganism strongly asserted itself through Celsus, its earliest real advocate as against Christianity. His polemic, a large part of which has come down to us in the answer of Origen, was written near the beginning of the last quarter of the century. The Jew introduced in the first part of his work

> repeats the slanders current among the Jews, representing Jesus as a vagabond impostor, his mother as an adulteress, his miracles and resurrection as lying fables. . . . . Almost everything that modern opponents down to our own day have advanced against the gospel history and doctrine is found here wrought out with original force and subtlety, inspired with burning hatred and bitter irony, and highly spiced with invective. (Kurtz.)

149. As an opponent of Christianity, Porphyry in the third century took the place of Celsus in the second. He claimed that there were contradictions in the Bible, that Paul and Peter differed, that Daniel was late, and that the common, allegorical method of interpretation was wrong. He also, in a collection of sayings, gave to paganism a heathen

Bible, as Philostratus in his picture of Apollonius had endeavored to give it a heathen savior. He was a Neoplatonist, or representative of that system of thought that, especially under the influence of Platonism, sought to combine in itself the best of religion and philosophy. It had great influence upon the early church. A notable Neoplatonist in the fourth century was the emperor Julian, called the Apostate because he abandoned Christianity for Neoplatonism, which he sought to make the religion of the state. In the fifth century Hypatia, heroine of Kingsley's work, was a prominent representative. Though in the next century Neoplatonism, as a system, faded and died, its influence can be traced, through the mysticism of the Middle Ages, down to the present time.

150. The ante-Nicene period was a period of rapid growth, not simply in spite of, but because of, the fact that they were centuries of persecution. "The blood of the martyrs is the seed of the church." As early as the reign of Tiberius, besides the martyrdom of John the Baptist by Herod Antipas and of Jesus, under Pilate, we have the stoning of Stephen (called the first Christian martyr) and the martyrdom of James under Aprippa I. In Suetonius, a pagan writer, we read that in the time of Claudius (see Acts 18:2) that emperor expelled the Jews from Rome because they were continually stirring up tumult under the instigation of one Chrestos. This

is supposed to be a misspelling of the name "Christ." The next emperor, Nero, was the first of the emperors to persecute the Christians as Christians. In the year 64 he blamed and fiendishly tortured Christians for a nine-day fire, of which he himself was supposed to have been the fiendish cause. It is probable that both Peter and Paul were put to death in Rome under Nero.

151. In Asia Minor Christians, as adherents of a forbidden religion and as those who had what seemed at least to be the forbidden secret societies, were being put to death by Pliny, the governor of Bithynia. Finding them morally and politically blameless, he wrote to the emperor Trajan. The result was an edict to the effect that Christians were to be put to death only when, after having been formally accused, they refused to sacrifice to the gods and burn incense before the emperor's statue. Before the time of Decius, though persecutions had become legal, they were local. With him began determined and general efforts to suppress the religion of Christ. Many of the Christians lapsed from the faith by observing heathen rites or by misrepresenting their own position. They were called "Lapsi." Those who publicly confessed Christ, but were not compelled to become martyrs, were called "Confessors." Because of the number of these and of the many joyous martyrs, the impossibility of uprooting Christianity was admitted. Edicts of toleration

were issued, and soon an emperor himself professed to be a Christian. Whatever may be back of the story of the cross in the heavens, the words "by this sign conquer," and Christ's confirmation of this in a dream, the victory of Constantine over his rivals meant a great temporal advantage to Christianity which became the religion of the state.

HERESIES, CREEDS, AND PAPACY

152. Some of the patristic literature was written in view of heresies and schisms. The earlier heresies were mainly the result of religious eclecticism—i. e., the combining of elements from different religious systems: Jewish, Greek, Persian, etc. The judaizing tendency that was combated in Paul's life and writings made istelf manifest in post-apostolic times in what is called Ebionism. This was the result of the attempt to incorporate into Christianity the narrow particularism of Judaism. In a number of New Testament references, including the reference to the science, or rather knowledge, ("gnosis") of I Tim. 6:20, we discern at least the embryo of post-apostolic Gnosticism. This in its heretical development resulted from the effort to combine Christianity with the religious and philosophical ideas of paganism. It appeared in many forms—Marcionism, Docetism, Priscillianism, etc. Marcionism was named from Marcion of Asia Minor. While Paul contrasted the righteous law

with the gospel of grace, and Judaism with Christianity, Marcion put them in opposition and did away with the Old Testament altogether. He admitted in the New Testament only ten epistles and one gospel. Keeping in mind such scriptures as I John 4:2 and II John, vs. 7, it is interesting to note how the idea that Jesus had no real body is to be found in these Gnostic systems, and how it led to the rise of a sect called Docetists, from the Greek word for appearance. The first instance of the capital punishment of heretics was that of Priscillus and some of his followers, 385. Priscillianism, which arose in Spain, was a Gnostic development of Montanism. This widespread movement, which was originated in Asia Minor in the second century, was at first but an extravagant reform movement, but later was treated as a heresy and destroyed. The place that Jewish thought took in Ebionism and that Greek philosophy took in Gnosticism, Persian dualism took in Manichaeism, which appeared in the third century. It was somewhat influenced by the ethics of Buddhism, and sought, and was adapted for, a more popular acceptance than Gnosticism.

153. The later heresies were due largely to disproportionate emphasis of views that otherwise would have been considered orthodox. Origen of Alexandria had taught that the Son in some way was subordinate to the Father. He also taught that

the Son was begotten, not once for all, but from eternity. This, called "eternal generation," implies that the Son always had a separate personality. In 318 Arius of Alexandria was accused of denying Christ's divinity because he taught that Jesus, though first and greatest of all created, was himself created. The eloquent Athanasius, also of Alexandria, was later his greatest opponent. The Athanasians denied the subordination, but held to the eternal generation of the Son. The Arians did not believe in the eternal generation of the Son, but held to his subordination to the Father. The Athanasians were Homoousians—i. e., they believed that the Son was of the same nature, essence, substance as the Father. The Arians were Heteroousians—i. e., they believed he had a different nature from the Father's. Semi-Arians were Homoiousians—i. e., they believed he had a like nature with the Father's. The question of the separate personality and nature of the Holy Spirit was brought into the discussion. It is therefore known as the great trinitarian controversy, lasting from 318 to 381. The controversy became so heated that Constantine called the Council of Nicaea to settle it. The result of that council was a victory for the Homoousians, the excommunication of Arius, and the making of the Nicene Creed. Though Arianism in different forms again gained the ascendency in some councils, the victory begun at Nicaea was completed—as

far as councils go—in the Council of Constantinople in 381.

154. In the Council of 381 Apollinaris, an opponent of Arianism, was himself excluded because of his view concerning the relation between the divine and human within Christ himself. In teaching that the Logos took the place of a human mind in Christ, he did away with the completeness of Christ's human nature. With him the christological, as distinct from the trinitarian, controversies may be said to have begun. The Nestorians, named after Nestorius, were opposed because they kept the divine and human so distinct as to make of Jesus practically two persons. On the other hand, the Monophysites, as the word suggests, held that Jesus had but one nature. The Monothelites, as the word suggests, held that, though Jesus had two natures, he had only one will.

155. While in the speculative East the christological controversy was engaging attention, in the practical West was waged a great controversy concerning what is now called soteriology, which, as the word suggests, treats of salvation. Against the doctrine that man is absolutely dependent upon divine grace, a doctrine taught by Augustine, and against the related doctrine of predestination or foreordination, there arose in the early part of the fifth century, through Pelagius, a British monk, what is called

Pelagianism. In its emphasis on free will it is related to the later Arminianism.

156. Belonging to the first of our three periods, and occasioned by its controversies, are the four great creeds—the Nicene, Chalcedon, the misnamed Apostles', and Athanasian. The creed of the Council of Nicaea, 325, as we have seen, was written in view of the trinitarian controversy. It was afterward considerably changed. In its altered form (often called the Nicaeno-Constantinopolitan Creed) it was adopted, with important additions, as the creed of the Council of Chalcedon in 451. The important additions thus made were due to the christological controversies. Concerning the Apostles' Creed there is a legend to the effect that at the time of their scattering from Jerusalem the twelve apostles composed it as a universal creed. In its present form it is later than that of Chalcedon, but it is similar to a confession of faith earlier than the Nicene Creed and connected, it would seem, with the baptismal injunction of Matt. 28:19. The Athanasian Creed is later than that of Chalcedon, and a long time after the death of Athanasius. It represents the Augustinian development of the doctrine of the Trinity. It teaches that the Spirit is not begotten, and implies that it proceeds from both the Father and the Son (John 15:16). Over a century after the altered Nicene Creed had been incor-

porated into that of Chalcedon, in that part of it which said that the Holy Ghost "proceedeth from the Father" there was inserted the one word *filioque* ("and from the Son"). This one word is the only doctrinal reason, or excuse, for the great schism between the Eastern (Greek) church and the Western (Latin) church.

157. With the growth of the church its organization was changed. A clear distinction was made, not simply between deacons and presbyters, but also between the presbyters and the presiding bishop, who, if in a capital city, was a metropolitan bishop. Special importance was given to the apostolic sees—i. e., those claimed to have been personally founded by the apostles. After the model of the political divisions of the empire, though not in exact correspondence with them, the bishoprics of Rome, Alexandria, Antioch, Constantinople, and Jerusalem became patriarchates, with bishops (called patriarchs) having jurisdiction over the others in their territory. In time, however, Rome, as the world-capital, making much of Matt. 18:18, 19, and of the belief that both Peter and Paul were martyred there, persistently pushed its claim to being Peter's *cathedra* ("chair"), from which its bishop, as the successor of Peter, in speaking *ex cathedra*—i. e., officially—had authority over all the rest. This is called the primacy of the pope. The word "pope" (from the Greek for "father"), formerly somewhat generally

used of Christian leaders, became restricted in its use. It has been officially used of the Roman bishop since Leo I, the greatest of the popes before the fall of Rome. Between the fall of Rome and the close of our first period the pope that most increased the papal power was Gregory I, 590–604. He is also called Gregory the Great, and, as we have seen, is classed as the last and one of the greatest of the Latin fathers.

CHAPTER XI

TO 1517

INTRODUCTORY

158. Our second period of church history is from the death of John of Damascus (about the middle of the eighth century) to 1517. To it belongs the division into the Eastern and Western churches, and the subsequent fall of the Eastern Empire. It is a period of conflict between popes and civil rulers; a period of feudalism, Crusades, Schoolmen, Renaissance, discoveries, and reformers before the Reformation.

159. The nominal rule of the house of Clovis, king of the Franks, was brought to an end by Pepin, son of Charles Martel and father of Charlemagne. With the division of Charlemagne's kingdom among his three grandsons, the history of France, Germany, and Italy as separate nations may be said to have begun. In the meantime the Anglo-Saxons that had taken possession of Britain united their seven kingdoms into one (827), under Egbert, grandfather of Alfred the Great.

CIVIL AND RELIGIOUS CONFLICTS

160. The great "dramatic event of the Middle Ages" was the struggle between the popes and the

civil rulers. On Christmas day, 800, in Rome and by the Pope, Charlemagne was crowned as the successor of the Caesars, with the understanding that, while he was to be the temporal, the Pope was to be the spiritual, head. This was what is called the "Holy Roman Empire," which continued, in name at least, for a millennium. This dual headship naturally led to the controversies and quarrels that make up much of the history of Europe in the Middle Ages. One of the most important conflicts was concerning investitures—as to whom belonged the right of investing the bishop with his bishopric, which usually meant the possession of large estates. This was the question at issue between Hildebrand and Henry IV of Germany, who, in fasting, wearing sackcloth, and standing barefooted in winter in order to get access to the Pope, made his famous humiliation of himself at Canossa. With the freethinking Frederick II of Germany it was a question of sovereignty in Naples. In France, with Philip Augustus, it was concerning marriage; and with Philip IV, concerning the taxation of church property. In England, with Henry II, it was concerning the jurisdiction of the court over the clergy; and with John, concerning the appointing of an archbishop. This last resulted in a complete victory for the able Pope Innocent III, in whose time the temporal power of the Pope reached its highest point.

161. Opposition to the papal claim to the primacy

led, in our second period, to the division of Christendom into what is called the Eastern and Western churches. The most scholarly opponent of the papacy was Photius. He charged the Roman church with heresy for inserting *filioque* into the creed of Chalcedon, which should read that the Holy Spirit "proceedeth from the Father" without the addition of *filioque* ("and from the Son"). The Eastern church maintains that, though the Spirit was sent by both the Father and the Son and comes through the Son, yet the eternal procession of the Spirit is only from the Father. Since schisms are due mainly to rivalries, questions of polity, worship, and morality, while heresies are due to doctrinal differences that are considered important, it is interesting to note that the Western church has never declared this view of the Eastern church as heretical. In fact, while Protestants are heretics, members of the Greek church are only schismatics.

162. As distinguished from the clergy of the Roman church, those of the Greek church marry and do not shave. There is also some difference concerning fasting, anointing, etc. The division, however, was due neither to doctrinal nor to ceremonial differences, save as these were occasions for the manifestation of the real cause. The real cause was that, as Caesar could brook no equal and Pompey no superior, in this case the Roman church was Caesar and the Greek, Pompey. Hildebrand

(Gregory VII), who was pope about six centuries after the fall of Rome, and who raised the papacy to a higher power than before, decreed that the title "pope" should be used only of the Roman bishop. It was just before he became pope, however, that the Eastern church was separated from the Western by mutual excommunication in the Church of St. Sophia. Almost four centuries later this church was turned into a Mohammedan mosque, when, in 1453, Constantinople was taken by the Turks, by whom it is still held.

163. Feudalism is derived from the word "feud"—i. e., fief, or fee, which was generally of land. For the use of this the vassal, or liege, pledged himself to be the "man" (*homo*, hence "homage") of his suzerain, to whom he would render military and other aid. Often this suzerain, besides having other vassals, was himself one. So many of them were from among the clergy that it is said one-third of Germany and one-fifth of England and France were controlled by the church. As the holders of small freehold (allodial) properties were unable to defend themselves from plunder, the tendency was for them to seek protection by making their allodial property feudal. This was the time when there were built, on sites most easily defended, the historic castles which tourists visit today.

164.

In the eleventh century Europe was thus covered with a

multitude of petty sovereigns. Below the body of rulers, or the holders of fiefs, was the mass of the people. These were the serfs, the tillers of the ground, the artisans, or the servants, who differed from slaves only in being attached to the soil: they could not be bought or sold. The villains were a grade above the serfs. The term (from *villae*) originally meant villagers. They paid rent for the land which the proprietor allowed them to till; but they were subjects, like the serfs, to the will of the suzerain; and the constant tendency was for them to sink into the inferior condition. (Fisher.)

Against this dark background it is no wonder that mediaeval knighthood, with its sense of honor, its spirit of chivalry, and its motto or devise, *Noblesse oblige* ("Nobility obliges"), has attracted so much attention in both poetry and prose. The introduction of the use of gunpowder, which gave the armed and armored knight but little advantage over the lowest footsoldier who had a gun, tended to bring them to the same level. This, however, was not until after the Crusades, which were fought without powder.

165. The increased authority of the Pope, monkish zeal, knighthood, the warlike spirit of the times, etc., combined, made possible the religious wars against the heretical Albigenses of southern France, the Mohammedan Moors that had invaded Spain, and, most important, the Mohammedan Turks who were in possession of Jerusalem itself. Only fifteen years after the Hegira it had been taken from the Eastern Empire by the Saracens (nomad Arabs)

under Caliph Omar. Before leaving he commanded that there be built, on the site of the temple, what is called after him the Mosque of Omar. To Mohammedans since then, as to Christians since the third century, and to Jews since long before the time of Christ, Jerusalem has been the destination of sacred pilgrimages. When it fell into the hands of the Turks, by whom the Christian pilgrims were ill-treated, the appeal to chivalry for the protection of the pilgrims, and to religion for the rescuing of the holy sepulcher from the profanation of the infidels, inflamed Europe to a half-dozen or more crusades. As suggested by the word itself, and because the warriors wore on their right shoulders a red cross, the Crusades are commonly called the "wars of the cross."

166. They resulted in only about a century of Christian rule for Jerusalem. Since 1187 (when it was retaken by the Saracens under Saladin) it has been under Mohammedan control. The Crusades, however, had other and very important results. The Turkish power was checked at the important formative period of European nationalities. Before the Crusades had come to an end, the foundation of constitutional liberty in England had been laid in the Magna Charta that King John reluctantly agreed to, in 1215. As through sale and death the number of fiefs decreased, feudalism declined. Because of this, together with the enhanced importance of the cities,

freedom increased, and there was a development of representative government. As suzerain and serf fought side by side for a common cause, the sympathy increased, and the social difference decreased, between them. Both had their horizon broadened by contact with other peoples in other lands. Thus their wants, and so their trade, increased. After the Crusades the ocean travel that the mariner's compass had made possible increased this development of the people. The discovery of America and of the passage to India around the Cape of Good Hope, together with the invention of printing, all near the close of our second period, helped to broaden men's minds and to give them different ideals than those of monasticism and of scholasticism.

THEOLOGY, CULTURE, AND REFORM

167. While monasticism is of early origin and continues today, the Middle Ages was the period of its greatest power. Its abbots, or heads of monasteries, equal to bishops and about as numerous, and its vast armies of monks who were pledged to obedience, celibacy, and poverty, exerted great influence. In the thirteenth century arose the two great mendicant (or begging) orders—the Franciscans, founded by Francis of Assisi, and the Dominicans, founded by St. Dominic. Despite its excesses and shortcomings, mediaeval monasticism did much good, charitable, and missionary work. It kept learning from dying

out in the Western church. Out of the schools in connection with the cathedrals and monasteries were developed some famous universities—among them that of theology in Paris.

168. Our second period of church history includes all the Schoolmen, who began in the eleventh and ended with the fifteenth century. Scholasticism sought to analyze and systematize what had already been given by the Fathers, councils, and popes. In so doing it often made such trivial distinctions and raised such absurd questions that frequently since it has been referred to with a jest. Taking on faith these teachings of the church, it sought to give them a rational basis. In doing so it sometimes had skeptical tendencies. Its watchword was: "I believe that I may know." It sought to unite faith and knowledge, theology and philosophy. It reached its highest in the thirteenth century, in which arose the two schools—the Thomists, followers of the great Dominican Thomas Aquinas, and the Scotists, followers of the great Franciscan Duns Scotus. Dante's great work is based upon this scholastic theology, which gave to Roman Catholicism a large part of its theology today.

169. According to this, as developed by the Schoolmen, there were seven sacraments—baptism, confirmation, Lord's Supper (Eucharist), penance, extreme unction, marriage, and ordination (holy orders). These were looked upon as being in them-

selves channels of grace, the imparting of which depended upon neither the faith of the people nor the morality of the officiating priests. On these priests there was conferred, in the sacrament of ordination, an indelible character, so that as a distinct class of men they were to stand between God and men. In keeping with the idea that the clergymen were not merely preachers, teachers, and pastors, but priests, the Supper was not figuratively, but actually, a sacrifice offered upon the altar on behalf of the people. After considerable controversy it was finally settled, three centuries before the Reformation, that the blood and the wine actually became the body and blood of Jesus. This is the doctrine of transubstantiation. For fear some of the actual blood of Jesus be spilt, the cup was not given to the people, who, for fear the smallest particle of the body would be lost, were given wafers. The name of the wafer, the "host" (from the Latin word for "sacrifice") is significant. The word "mass" is used both of the celebration of this sacrifice and of the whole service in which it is celebrated. In high mass, as distinguished from low, the service is sung.

170. To marriage was ascribed an indelible character, so that, though separation was permitted, divorce even for adultery was not. Baptism also conferred indelible character. It was never to be repeated. It was a saving ordinance—the doctrine of baptismal regeneration. Infants were baptized

to save them from the effects of the state of sin into which they were born—i. e., from original sin. The sacrament of confirmation was administered by bishops to those at least seven years old. In it the sign of the cross was made upon the forehead with consecrated oil. The sacrament of penance atoned for actual as distinguished from original sin. It had three parts—sorrow of heart, confession to the priest, and some work of satisfaction ("doing penance"). Extreme unction—i. e., the anointing the dying with oil—was the final purifying of whatever remainders there might be after baptism and penance.

171. Mortal sins—i. e., deadly sins—meant eternal punishment in hell. The punishment of venial sins —i. e., of minor offenses—might be remitted by penance. Believers for a longer or shorter time after death were sent to the purifying fires of purgatory, to be prepared for eternal happiness. Prayers, and especially masses, on their behalf were helpful in getting others through purgatory. According to the doctrine of Thomas Aquinas, who was the greatest of the Schoolmen, Christ, and some of his best followers, had done more than they were strictly under obligation to do—i. e., they had done works of supererogation. They thus had laid up a store of merit that was in the possession of the church. This treasure could be used to make the satisfaction necessary for the sins of others. This was the belief back of the sale of indulgences, according to which freedom

from works of penance here, and purgatorial fires hereafter, was obtained for a money consideration—forgiveness was bought with money.

172. In contrast with the theological studies of the Schoolmen, and in response to a growing desire for a broader culture than theirs, came, most markedly in the fifteenth century, the revival of letters called the Renaissance, or new-birth. The period between the barbarian invasion of the earlier Greek and Latin culture of Europe and the Renaissance is called the Dark Ages. Before the Reformation the dawn of a new day of culture had come. The fall of Constantinople resulted in an inflow of Greek scholars into Italy. There they were cordially received at the Vatican, or papal residence in Rome, and by the Medici, the distinguished patrons of learning in Florence. The result was a great revival of the study of Greek language, literature, etc. In contrast with the theological Schoolmen, there thus arose what are called the Humanists, who studied the humanities—i. e., studies that made for general culture, and distinguished from the narrow, scholastic study of divinity. Sir Thomas More of England, the author of the famous political romance *Utopia*, was a representative of Humanism. The greatest representative was the brilliant Erasmus. In his *Praise of Folly*, and frequently elsewhere, he ridiculed both scholasticism and monasticism. Human-

ism not only helped to prepare the way for the Reformation, but it also helped in the work itself.

173. Before the Reformation there were many attempts at reform. Noticeable among these were the attempts of the Waldenses, who, despite much persecution, are in existence today. Against a heretical sect called Albigenses a ruthless crusade was waged, and the awful tribunal for the detection, examination, and punishment of heretics was founded and given into the hands of the Dominicans in 1232. This tribunal, known as the Inquisition, played an important part in later history also. In England, in the fourteenth century, John Wiclif, called the "morning star" of the Reformation, sought for evangelical reform and was influential in sending out traveling preachers of the gospel. His greatest work was his translation of the Bible from the Vulgate into English. In denying that the bread and wine of the sacrament were actually changed into Christ's body and blood, he repudiated what is called transubstantiation. Influenced by Wiclif's writings, John Huss of Bohemia and his friend, Jerome of Prague, sought reform and suffered martyrdom a century before the Reformation. In Italy, almost at the close of the century, Savonarola, an enthusiastic Dominican reformer who assumed the rôle of a prophet, suffered martyrdom as a heretic and a false prophet.

CHAPTER XII

SINCE 1517

LUTHER AND LUTHERANISM

174. Our third period begins, in 1517, with the posting, on the door of the church at Wittenberg, in Saxony, Germany, of ninety-five theses, or propositions to be defended. According to the custom of the times, this meant a readiness to defend them. They were concerning indulgences. The money from their sale was to be used for the building of St. Peter's Church at Rome. Tetzel, who was selling them in Saxony, was one of the most shameless traffickers in them. They were the occasion, and one of the causes, of the Protestant Reformation. Discoveries, inventions, the revival of learning, the meditations of the Mystics, the work of preceding reformers, and the growing discontent with the management, practices, and teachings of the Roman Catholic church, had prepared the way. The fulness of the time had come. Martin Luther appeared.

175. As monk, professor, and preacher, the study of the Bible, especially of Paul, on the doctrine of justification by faith, had the greatest influence upon him. Next in importance were the works of Augustine, and next to these a book of the Mystics called *German Theology*. "The just shall live by faith"

had given him help and was the heart of his message. At first he had no thought of breaking away from the Church of Rome. In the discussion that followed his attack on indulgences and the teaching back of them, he denied the supreme authority of the Pope and affirmed that the efficacy of the sacraments depended upon the recipient's attitude of soul. When in 1521, at the Diet of Worms, he was asked to retract he replied: "I am not able to recall, nor do I wish to recall, anything; for it is neither safe nor honest to do anything against conscience. Here I stand, I cannot do otherwise. God help me. Amen." Excommunicated by the Pope and under the ban of the emperor, by order of his friend, the elector of Saxony, he was protected by being seized and carried off to remain for a time in Wartburg castle. There he began what is often called his greatest work—the translation of the Bible into German.

176. Prominent among Luther's helpers was Philip Melanchthon, a brilliant young Humanist. Between Erasmus and Luther, who had been quite intimate, a difference arose. It was due partly to their different temperaments and partly to difference of belief concerning the will. Another Humanistic contemporary of Luther, Ulrich Zwingli, who also preached against indulgences, was the leader of a parallel reformation in Switzerland. Luther and he differed concerning the Lord's Supper. While

Luther denied the Roman Catholic doctrine of transubstantiation, the actual change to the body and blood of Jesus, he nevertheless affirmed that "in, with, and under" the bread and wine the true body and blood of the Lord were received. To Zwingli the service was simply a memorial service. The broken body and shed blood were simply symbolized in the bread and wine. "This is my body" meant, "This signifies my body." Largely because of this difference, the adherents of the new movement were divided into Lutherans and Reformed.

177. Because of the view that each state must have uniformity in faith and worship, civil wars arose between Protestants and Catholics to determine what would be the religion of each state. The history, therefore, may be considered best by countries. Let us consider those in which Lutheranism figured prominently. In Scandinavia Lutheranism became the state religion, first in Sweden, and then in Denmark and Norway. In Germany it was defended by the Smalcald League of Protestant princes. This Smalcald war ended in a peace by which each state was to be Lutheran or Catholic according to the belief of its ruler. Theological controversies followed within Lutheranism. An insult to a Catholic procession early in the seventeenth century led to the formation of an evangelical union of a number of Protestant states, as opposed to a Catholic league. Between these began the

Thirty Years' War, into which other countries were drawn. Gustavus Adolphus, the king and hero of Sweden, brought success to the Protestant cause. After him, Cardinal Richelieu, the eminent French statesman, figured prominently. According to the Peace of Westphalia, which ended the war in 1648, the state religions were to be what they had been in 1624—chosen as the normal year. In this peace not only Catholics and Lutherans, but the Reformed churches also, were given civil and religious freedom throughout the empire. These three have today by much the largest number of adherents.

CALVINISM ON THE CONTINENT

178. Passing from Germany to Switzerland, we pass from Lutheranism to the Reformed church. Zwingli himself died on the battlefield in conflict with the Roman Catholic forces of Switzerland. Permanent peace was not reached until early in the eighteenth century. The greatest name among the Reformed churches was John Calvin. Exiled from France because of his faith, he came to Geneva in Switzerland a few years after the death of Zwingli. In influence he rivals Luther. His masterpiece in theology, entitled *The Institutes of the Christian Religion*, together with his commentaries, have left their impress on the confessions of faith of the Reformed churches. From him came, in distinction from episcopacy with its bishops, etc., the presby-

terian form of government. In this the ministers are all of the same rank, and are aided by elders elected from and by the congregation. Today the Protestants of Switzerland are somewhat in the majority and belong almost entirely to the National Reformed church. There is a Free Church, but its membership is small.

179. In France, where the influence of Calvin was such that he may be called one of its Protestant church fathers, a series of civil wars broke out between the Catholics and the Protestants or Huguenots. During these wars occurred the treacherous massacre of the Huguenots on the night of St. Bartholomew. At the close of the sixteenth century the Edict of Nantes gave them the free exercise of their religion. Near the close of the seventeenth century, in which they were suppressed politically by Richelieu, the edict was revoked. The result was the enriching of Protestant countries of Europe by the intelligence and industry of the Huguenot refugees. Some of their descendants were officers in the victorious invasion of France by the Germans in the Franco-Prussian War of 1870. Because those who remained in France met in out-of-the-way places, this period is that of "the church of the desert."

180. Toward the close of the eighteenth century an Edict of Toleration was issued. This was just before the French Revolution (1789–1815). At the beginning of the nineteenth century Napoleon

entered into a concordat (i. e., a treaty between the Pope and a state concerning the Catholic church), according to which, while the Catholic church was recognized as being the religion of the majority and was maintained by the state, its property was owned by the state. State aid was given to Protestantism as well. At the beginning of the twentieth century a bill providing for the separation of church and state became law. Its aim was to prevent the scandals of ecclesiastical and political intrigues. According to this law of 1905, the cost to the state of the support of the clergy was through the death of those then living gradually to become nothing. It was to go into effect December 11, 1906, by which time every religious body was required to be registered as an "association for worship" (*association cultuelle*). The Protestants, who are in a small minority as compared with the Roman Catholics, complied. Pope Pius X refused to permit Roman Catholics to register. He also rejected the government's offer to give its recognition of Roman Catholic worship according to the condition in an earlier law (1881). On the situation thus produced a Protestant pastor in Paris, Charles Wagner, author of the *Simple Life*, wrote a suggestively entitled article: "Rome against the Republic." In it he wrote:

> And thus a system most massive and most logical has led to incoherence through the exaggeration of authority. In

olden times a council would have been called, and light would have arisen out of discussion. Today there is one individual who thinks for all the rest. And, as he is badly informed, he stands in the position of a blind man leading those who see clearly with their own eyes.

181. The influence of Calvin was also strong in the Netherlands or Low Countries. In the conflict there the cruel Duke of Alva and his Bloody Council put many thousands of Protestants to death. Through William Prince of Orange (William the Silent) and his son, the seven northern and Protestant provinces in time became freed both from the yoke of Spain and from that of the Pope. At the close of the Thirty Years' War, in 1648, the Reformed church became the state church. In the early part of the seventeenth century arose a controversy through Professor Arminius and his followers who emphasized the freedom of the will and universal grace—i. e., Arminianism as against Calvinism's view of election, atonement, will, grace, and final perseverance. These, the "five points" of Calvinism, were expressed in the Canons of Dort—a synod called because of the controversy. In the adjustment following the French Revolution the seven Protestant provinces were united with the southern provinces. It was not long, however, before there was a division into Holland, in which Protestants are in the majority, and Belgium, in which Catholics predominate, but in which there is no state church.

ENGLAND AND SCOTLAND

182. The influence of Calvin was deeply felt in Scotland, where through John Knox, one of his disciples, the Presbyterian form of Protestantism took such deep root. Before passing to that interesting history, it will be better to treat first of another type of Protestantism distinct from both Lutheranism and Reformed—the Church of England. Because he had, as against Luther, defended the seven sacraments, Henry VIII of England had won from the Pope the title of "Defender of the Faith." When, however, the Pope did not give his consent to the divorce and subsequent marriage of the king, the king took the place of the Pope as head of the church in England. Otherwise the church was then but little changed. Henry was succeeded by his three children—Edward VI, Mary, and Elizabeth. In the reign of the first, Protestantism made rapid progress. A confession of faith (forty-two articles, which in Elizabeth's time were changed to the celebrated Thirty-nine Articles) and the *Book of Common Prayer* were prepared. In the reign of Mary the persecution of Protestants was such that she has been called "Bloody Mary." It should be remembered, however, that when in power the Protestants also persecuted.

183. In the reign of Elizabeth Protestantism was restored to power. Its form of government was episcopal rather than presbyterian. In its worship

it used prescribed forms—i. e., it was liturgical or ritual. As the state church its legislation was unfavorable, not only to the Catholics, but also to those Protestants whom we call Puritans. An Act of Supremacy required all clergymen to assent to the supremacy of the sovereign in the church. An Act of Uniformity sought to force upon all the prescribed form of worship. Those Puritans who, without separating from the established church, did not conform to this were called nonconformists—a term applied today to all dissenters. Those who separated from the church were called Independents. Among these, and going back to at least the first half of the seventeenth century, are the Congregationalists and English Baptists. In the middle of the century the Society of Friends (Quakers) originated through the preaching of George Fox concerning the "inner light."

184. In the beginning of the seventeenth century the Stuarts followed the Tudors on the English throne. James VI of Scotland, son of Mary Queen of Scots, became James I of England in 1603. What is called the Authorized Version is also often called King James' Version, because translated and authorized in his reign. The tracing the connections (and the comparing) of his version with earlier versions (Wiclif's, Tyndale's, Coverdale's, Genevan, Bishops and Rheims and Donai) and with later versions (Revised, Twentieth Century Testament, etc.) is an

interesting study. In the reign of his son and successor, Charles I, in the conflict between episcopacy and Presbyterianism, the latter gained a temporary ascendency in England, and, with the help of the Scotch, framed the famous Westminster Confession that was adopted in Scotland.

185. The reign of Charles, who was beheaded, was followed by the Commonwealth of Cromwell. As an Independent he was favorable to neither prelacy nor Presbyterianism. After Cromwell's death these united to bring about the restoration of the Stuarts, and Charles II, son of Charles I, was crowned king. In his reign *Paradise Lost* was written by the blind Puritan, John Milton, and *Pilgrim's Progress* by the imprisoned Puritan, John Bunyan. Ever since the Restoration the Episcopal church has continued to be the established church of England. Though James II, like his brother Charles II, favored Catholicism, his two daughters—Mary, wife of William of Orange, and Anne—had married Protestants. The birth of a son to his second wife, who was a Catholic, occasioned the revolution of 1688, when William and Mary came to the throne and gave a degree of liberty to the dissenting bodies. In the beginning of the eighteenth century they were followed by Anne.

186. In the first quarter of the eighteenth century Methodism began as a needed revival in the established church of England. It was led by John and

Charles Wesley and George Whitefield. A prominent feature was their eloquent field preaching. A difference that arose between the Wesley's and Whitefield concerning the doctrine of predestination led to a Calvinistic and an Arminian (Wesleyan) branch of the movement. The separation from the established church of England did not come until the last quarter of the century, after Whitefield's death and before the death of the Wesleys. Of these, John had the executive qualities of a leader, while Charles is famous as the writer of hymns. A very evangelistic Methodist of London, William Booth, in the last quarter of the nineteenth century (1878) founded the Salvation Army. Its theology was that of Methodism. Dressed in its distinctive uniform, it aims to take "the world for God." The red, yellow, and blue of its "blood-and-fire flag" symbolize Christ's blood, Holy Ghost fire, and heart purity. It spread rapidly and has done a great work, especially among the lowest classes. It was in London, also, that the Young Men's Christian Association began. It was founded, in 1844, by a clerk named George Williams, a member of the established church. Fifty years later he was made Sir George Williams. Dying in 1905, he lived to see the organization (commonly called the Y. M. C. A.) spread throughout the civilized world, and "become transformed from a prayer-meeting and missionary enterprise for dry-goods clerks into a

great modern lay order, masculine in character, plastic in its constitution, devoted to a broad and varied development of young men, and engaged in many enterprises for general social progress."

187. In the first half of the nineteenth century the famous "Tracts for the Times" appeared at Oxford. They favored the teachings of Catholicism, and in the ninetieth tract, which was the last, showed how the Thirty-nine Articles might be interpreted in a Roman Catholic sense. Among the results of this Tractarian movement at Oxford was the passing of a number of Protestants into the Catholic church. Notable among these were John Henry Newman and Henry Edward Manning, both of whom became cardinals. Professor Pusey, one of the leaders of this Anglo-Catholic movement, remained to be the recognized leader of what is called the High Church party. As, since the middle of the century, the Romanizing party in the established church has been zealously introducing Roman Catholic ritual, etc., the name "Tractarians" has given place to the name of "Ritualists."

188. We trust that even this short summary of the salient events in the history of the established church will help to a truer understanding of its relation, on the one side, to Roman Catholicism and, on the other, to the dissenters now commonly called "non-conformists." These latter in the beginning of the twentieth century began a "passive resistance"

movement, in which they declined to pay their school taxes. Suffering the consequences in the spoiling of their goods and in imprisonment, they showed their disapproval of the Educational Act of 1902, which, they felt, gave the established church an unfair advantage with the children of England. With the understanding that this condition of affairs was to be improved, the Liberals were put into power with a large majority. A bill amending the Act of 1902 passed the Commons in May, 1906, with nearly 200 majority. Its purpose, however, was so changed by the House of Lords that their amendments were rejected by the Commons, and the bill was withdrawn. In the feelings thus engendered, thoughts of mending or ending the House of Lords and of disestablishment have come to more frequent and more distinct expression.

189. Turning now to Scotland, we find that from the time of John Knox himself its history has been characterized by much conflict. In the sixteenth century it was between Protestants and Roman Catholics; and Protestantism won. In the seventeenth century it was within Protestantism, between episcopacy and Presbyterianism; and Presbyterianism won. Then it was within Presbyterianism itself. In the time of John Knox, Mary Queen of Scots sought to restore the Roman Catholic religion. In the reign of her son, James VI (who became James I of England), the first of the Scottish covenants was signed. It is called the National Covenant

in which the king and people pledged themselves to maintain the Reformed religion as against Roman Catholicism.

190. The conflict between episcopacy and Presbyterianism followed. When Charles I tried to introduce a liturgy into Scotland, Janet Geddes, in Edinburgh, flung her stool at the reader. The National Covenant, with a reference to innovations, was again signed at Grey Friars' Church in Edinburgh. Later in Charles' reign what is called the Solemn League and Covenant was prepared and signed, even by the king himself. This aimed at the extirpation of prelacy as well as of popery. It was prepared during the temporary ascendency of Presbyterianism in England. This was overcome by Cromwell the Independent. After the Restoration the Covenanters suffered bitter persecution, especially at the hands of John Graham (Claverhouse). After the revolution of 1688 Presbyterianism was re-established, and in the union of England and Scotland, in the time of Queen Anne, one of the articles of union was that Presbyterianism should be the established church of Scotland.

191. In this very reign, however, an act was passed which has led to much contention and division within Presbyterianism. It was the Patronage Act, according to which whoever was patron of the parish had power to appoint its minister. This led to the forming of the Associate or Secession Church, which itself became divided. A little later, through this

same act, the Relief Church and, in the nineteenth century, the Free Church went out. Meanwhile, however, a tide had set in toward union. In the early part of the nineteenth century the divisions in the Associate Church were healed. Near the middle of the century, and shortly after the secession of the Free Church, the Associate and Relief secessions became the United Presbyterian Church of Scotland; and in 1900 these and the Free Church became the United Free Church of Scotland. Two dozen ministers of the Free Church and opposers of the higher criticism, etc., that had so leavened that church, laid claim, on ecclesiastical and theological grounds, to the twenty millions worth of property of the Free Church. Appealed to the House of Lords, the law lords decided in favor of what is commonly called the "Wee Frees," and made a most trying and difficult situation. A royal commission was appointed and recommended, in view of the fact that the Legal Free Church was unable to administer adequately the whole property, that a commission be appointed with power to divide the property so as to give to the Legal Free Church all it can adequately administer. In the transference of the rest preference was to be given to the United Free Church. The division of the property took place before the close of 1906. "The wholesale spoliation of the 'heretics' which the Wee Frees began after their legal victory in 1904 has thus been redressed and brought to an end."

CHAPTER XIII

SINCE 1517—*Continued*

UNITED STATES OF AMERICA

192. Passing from the Old World to the New, we note that North America was discovered in time to become a refuge from the persecutions following the Reformation. Persecuted in England, some of the Puritan Independents fled to Holland, which they left for America, reaching it in 1620. Their landing at Plymouth is often referred to as the landing of the Pilgrim Fathers. All the other events of United States history may be treated as coming before or after two great events. The first was the War of Independence (1776–83), which resulted in separation from the mother-country. The other was the Civil War (1861–65), which resulted in the preservation of the union of the states and in the freedom of the slaves.

193. In the period before the War of Independence Congregationalism became the state religion of the New England colonies. These persecuted Puritans were intolerant to other Protestants as well as to Roman Catholics. Massachusetts banished Roger Williams and other Baptists, who under him founded Rhode Island. Massachusetts persecuted the Quakers, who found refuge in Rhode Island. Later they

settled in Pennsylvania, which was named after the Quaker William Penn, to whom Charles II gave it in payment of a debt. In different colonies where it became the state religion the Episcopal church persecuted the dissenters. Soon after the War of Independence the states in which the Episcopal church predominated obtained religious liberty. In some places where Congregationalism predominated the connection between church and state lasted into the nineteenth century. There is now no established church.

194. Among the prominent names before the American Revolution, or War of Independence, is that of Jonathan Edwards. He was an ardent adherent of Calvinism, but gave it a germinal modification that was afterward greatly developed. This explains the fact that, while he is sometimes called the founder of New England theology, it is sometimes referred to as the reaction from his Calvinistic teachings. Prominent in the development of this theology of modified Calvinism are the names of Hopkins, Emmons, and Taylor. Unitarianism and Universalism also exerted considerable influence upon it. This new theology or divinity played an important part in the separation of Presbyterians, for over three decades, into New and Old Schools—divisions that were united again a few years after the Civil War. The hero of reunion was Henry B. Smith. A contemporary, Charles Hodge, of Prince-

ton, was an opponent of the New School. Two of his sons taught in Princeton.

195. By the time of the Civil War (1861–65) the new divinity was in the ascendency among Congregationalists. A compromise between two different degrees of modified Calvinism made the creed of Andover Seminary, near Boston. It represents what is called "Andover theology." Oberlin, in Ohio, like Andover, was both Congregational and New School. Charles G. D. Finney, the great evangelist, was first professor, then president, in Oberlin. Congregationalism gave to the world another great evangelist in D. L. Moody. Among the greatest of its divines, however, was Horace Bushnell of the first three quarters of the nineteenth century. His writings have exerted great influence on the decades since. His treatment of the doctrine of the Trinity and his moral-influence theory of the atonement were strongly questioned in his day.

196. As contributions from the United States to the number of religious movements of the world we have the Disciples, Mormons, Adventists, and Christian Scientists—all of the nineteenth century. Early in the century, and largely through the influence of Alexander Campbell, arose the Disciples of Christ, or Christians, who are sometimes called Campbellites. They made much of Christian union, had weekly communion, and practiced the immersion of penitent believers as in some way connected with remission

of sins. One of their ministers, Sidney Rigdon, had considerable to do with the originating of the Mormon church.

197. It seems that a Presbyterian minister, Solomon Spaulding, in support of his view that the North American Indians were Israelites, wrote a kind of romance, but failed to get it published. Through Sidney Rigdon it was edited so as to be strongly colored with his views concerning immersion, etc. As thus edited, it was that which Joseph Smith claimed to have discovered written upon gold plates. This was in the hill Culmorah, near Palmyra, N. Y., in the year 1823. Twenty years later he claimed to have received his revelation concerning polygamy. The following year he was murdered. This, represented by his followers as martyrdom, increased the influence of his views. Brigham Young, the ablest of the "twelve apostles," became the leader. They "treked" to Utah in 1847. Nearly all the additions to their ranks have been from the lowest classes of Protestants. The influence of Rigdon is seen in their practice of immersion and in their literal interpretation of the Bible, which is one of their three Specially Sacred books.

198. Other literalists in the treatment of Scripture are the Plymouth Brethren and the Adventists. The former originated in the Old World, where they are often called Darbyites, from John Nelson Darby, a leader who joined them in 1827. They are mainly

Calvinistic in doctrine and have no ordained ministry. The founder of the Adventists was William Miller, who through his unscholarly treatment of Scripture predicted that at a particular time, not many years after his prophecy, the Advent, or second coming, of Jesus to the earth would take place. He lived longer than the date he fixed. Among its half-dozen or more divisions are the Seventh-Day Adventists, who keep Saturday as the sabbath. Their common belief is that the personal coming of Jesus is near. It is not to be preceded by the millennium.

199. The movement called Christian Science was originated in 1866 by Mrs. Eddy, then Mary Baker Glover. In her chief work, called *Science and Health*, much of the results of her efforts after philosophic statements can scarcely be called intelligible. Christian Science as a science claims that "mind acts on mind to dispel the illusion of sickness." Back of its claim to be "Christian" we find Christ defined as "a divine principle not person," and Jesus as the "spiritual idea of God coming to material beliefs, rebuilding and destroying them, and bringing to light man's immortality." The truth in Christian Science is the acknowledged power of mind in the matter of health.

JESUITS AND CATHOLIC DOCTRINE

200. The Reformation caused a counter-reformation of the Roman Catholic church. Most notable

in this are the Council of Trent and the work of the Jesuits. In the twenty-five sessions of the famous Council of Trent (1545–63) Roman Catholicism strongly expressed her doctrinal position as against Protestantism. Taking the place after the Reformation that the once powerful monastic societies had in the Middle Ages, the Society of Jesus, founded by Ignatius Loyola at the middle of the sixteenth century, was a mighty power to check, and often to turn back, the tide of Protestantism. This was especially the case in Austria, Bohemia, and Hungary. In understanding Jesuitism two words may be kept in mind—"missions" and "methods." The missions were of three kinds—home missions within Catholic jurisdiction, foreign missions, and missions for the conversion of Protestants.

201. Among the methods used were probabilism, amphibology, mental reservation, and intentionalism. Probabilism means that in what is doubtful it is not necessary to take the way that has the more evidence in favor of its being right (that would be probabiliorism), but one is at liberty to follow his own wish in a way with less evidence in its favor. Amphibology is the constructing of a statement so that, though the separate words be understood, the whole meaning will be doubtful. Mental reservation means the adding mentally to that which is spoken something that might make the whole statement appear very different from that spoken, and even directly opposed

to it. According to intentionalism the end justifies the means.

202. All this, however, does not mean that among the Jesuits there were none that were pious and honest. Their methods gave them power, but caused them to be distrusted and hated, with the result that their fortunes were checkered. In France Pascal's famous *Provincial Letters* exposed the immorality of their casuistry. They were opposed to the Jansenists. These were followers of the teachings of Bishop Jansen, who in the seventeenth century, after careful study of Augustine, sought to bring the Roman Catholic church back of the Schoolmen to the religion of Augustine. Jesuitism as opposed to Gallicanism was Ultramontane. Ultramontanism (a word meaning "beyond the mountains"—i. e., beyond the Alps where Rome was) held to the absolute control of the Pope over the whole world. Gallicanism (derived from the word for Gaul, which was on the other side of the Alps from Rome), as opposed to Ultramontanism, was the spirit and principles of those who, though at the expense of the Pope's absolute control of the church, would have a large degree of freedom and power given to the Catholic church in France as the national church.

203. It was Jesuit Ultramontanism that obtained from the Vatican Council of 1870 the dogma of papal infallibility—i. e., when he speaks *ex cathedra* in matters of doctrine the Pope always was and is

infallible. This implied the infallibility of the papal decree of 1854 concerning immaculate conception. This, it should be remembered, is not concerning the belief of the virgin-birth of Jesus, as many Protestants think, but that the Virgin Mary herself was free from original sin. An important explanation of the place that Mary, the mother of Jesus, holds in the Catholic church is that, as a result of the Arian controversy, the humanity of Jesus was obscured by the emphatic insistence that he was God. The desire for someone to come between him and man was satisfied in his mother. The condemnation of Nestorius for refusing to call her the "mother of God" increased the worship that was given her. This worship, called Mariolatry, is now an important part of the Roman Catholic religion. Some that were opposed to the dogma of papal infallibility were called Old Catholics because holding to the belief of Catholicism with the exception of this new teaching. In sympathy with these Old Catholics were the Jansenists.

CREEDS, SUNDAY SCHOOLS, AND TEMPERANCE

204. As distinguished from our second period, our third, like the first, has been a creed-making period. To the first, as we have seen, belong four great creeds. In the second the one noticeable thing is the rejection, by the Eastern church, of the one word, *filioque*, that the Western church had inserted into

the Creed of Chalcedon. The Eastern church holds to this creed, which, we have seen, is the enlarged Nicene Creed as it was indorsed at Chalcedon in 451. In our third period three confessions, including a catechism, have been added to the doctrinal statements of the Eastern church. To this period also belongs, in the Roman Catholic church, the Tridentine Creed, or the doctrine of the Council of Trent. This is based on the scholastic theology of the Middle Ages, and includes the Nicene Creed with the *filoque* inserted. Together with the two important later dogmas of immaculate conception and papal infallibility, it therefore gives the teaching of Roman Catholicism, as opposed to that of both the Eastern church and Protestanism. Its standard catechism, with its questions and answers for the theological training of the children, was prepared a few years after the Council of Trent.

205. The creeds of Protestantism are many, and originated for the most part before the middle of the seventeenth century. They include the Lutheran *Book of Concord*. This consists of the Apostles', Nicene, and Athanasian creeds, and a number of distinctly Lutheran confessions. It includes the Confession of Augsburg and Luther's two catechisms for the training of the children. We have already referred to the Thirty-nine Articles of the Episcopal church of England, and to the Westminster Confession—the great Presbyterian symbol. Its longer

and its shorter catechisms have also played an important part in Presbyterianism.

206. The historical connection between the later catechisms and the catechetical work of the early church (i. e., its work of training converts and children) would be considered in a full discussion of the Sunday-school idea. This idea may be found before the time of Christ. Church schools for Bible study may be found in different Christian ages before 1780. It is in that year, however, that the modern Sunday school most commonly is said to have begun. Its father was Robert Raikes, editor of a paper in Gloucester, England. While some religious leaders opposed it, John Wesley and others threw their energies into it. It has had such rapid growth that its pupils now are to be numbered by the tens of millions. Advance has been made in the nature and method of the work as well as in numbers. Efforts have been directed toward making the study systematic and toward putting excellent helps within the reach of all. The undenominational *Sunday School Times* was started in 1859. Dr. Henry Clay Trumbull was for years its efficient editor-in-chief. Another name prominent in sabbath-school work is that of Bishop J. H. Vincent, leader of the movement called Chautauqua after the place of its great educating assemblies. Still another of its prominent names is that of B. F. Jacobs, of Chicago, who was largely instrumental in bringing about the systematic study

of the Bible in uniform lessons. The great need is of superintendents and teachers with such common-sense, training, and spiritual insight that they can and will take the three important steps in truest study of the Bible and other religious literature.

207. The use of fermented liquors is much older than that of distilled liquors—rum, brandy, whiskey, gin, etc. Fermented liquor from earliest times has been used for its taste as a beverage and for its effects as an intoxicant. The use of distilled liquor can be traced back into our second period of church history. It was highly praised by Raymond Lull, the missionary. Had he but foreseen its effects, how different his words would have been! It was not until our modern period that it came into general use. By the beginning of the eighteenth century, while coffee, tea, cocoa, etc., were largely taking the place of wine as a beverage, distilled liquor was largely taking its place as a means of intoxication, which was thus more easily within the reach of the poor, who could "get drunk for a penny." Though, earlier in the century, John Wesley and others opposed the drinking habits of the times, the modern temperance movement may be said to have begun in the last quarter of the century. Prominent in the movement at that time were the influential writings of Dr. Benjamin Rush, of Philadelphia. The first quarter of the nineteenth century saw the formation of a number of temperance societies, of which one

formed in Moreau, N. Y., in 1808 is claimed to be the first. In the second quarter a number of total-abstinence societies were formed, including Father Matthew's, originating in Cork, the Washingtonian in Baltimore, and the Sons of Temperance in New York. The third quarter saw different attempts to bring temperance issues into politics. It also saw the formation of the Woman's Christian Temperance Union, which in the last quarter of the century pronounced in favor of woman's suffrage and prohibition. To this last quarter of the century belongs the great work of Miss Frances E. Willard (1839–98) in connection with what is commonly called the W. C. T. U.

CHAPTER XIV

CHRISTIAN MISSIONS

THE FIRST PERIOD

208. The history of Christian missions, in our first period, is that of the one church; in our second, that of its two divisions, east and west; and in our third, that of the three divisions of which Protestantism is the third. In our first period the New Testament itself was born in the midst of missionary work. As the result of this the number of Christians at the close of the first century had increased from hundreds to hundreds of thousands. They were to be found, especially in the great centers, all around the Mediterranean Sea and eastward. In the next two centuries persecutions only fanned and fed the missionary fire, so that it spread into the country districts and reached lands afar. At the time of the Council of Nicaea (325) Christians were to be numbered by the millions, and were increasing rapidly both east and west.

209. In the East, however, with the rise and spread of Mohammedanism in the seventh century the tide was turned, so that before the close of our first period (the middle of the eighth century) the early Christian centers in Asia and Africa, with but few exceptions, were completely submerged. Among the

exceptions were the Abyssinians in Africa, and, in Asia, the missionary Nestorians. This interesting Christian body, originating in eastern Syria as followers of the teaching of Nestorius concerning the two natures of Christ, did most noble missionary work in central and western Asia. Before the close of our first period the Persian church had become Nestorian, and Nestorian missions had extended into India and even into China. The story of this early entrance of the gospel into China is told in the inscriptions on a Chinese monument, on which the names of Nestorian clergy were found in both Syrian and Chinese.

210. Largely through Christians now unknown Christianity spread westward in early times, reaching the shores of Great Britain long before they were invaded by the Anglo-Saxon heathen. Besides Paul and others mentioned in the New Testament, noticeable among the missionaries of this early time are Ulfilas, of the fourth century; St. Patrick, of the fifth; Columba, of the sixth; Augustine (or Austin), dying early in the seventh; and Boniface, of the eighth. It is to be noted that the first translator of the Bible into a barbarian tongue, "the noble-hearted Ulfilas," in his great missionary work in central Europe among the Goths presented an Arian Christianity. Over a century later, in the year 496, the baptism of the Frankish ruler Clovis into Trinitarian Christianity, as opposed to this, was

one of the secrets of the success of the Franks, who thus had the support of the church. This baptism took place about the time of the death of St. Patrick, who, as the great apostle to Ireland, began a most remarkable missionary movement. One of his best helpers, especially in the educational part of his work, was a woman by the name of Bridget. Of himself he wrote: "I was reformed by the Lord, and he has fitted me for being, at this day, what was once far enough from me, that I should concern myself or take trouble for the salvation of others, when I used not to think even of my own." His call to the Irish suggests Paul's vision of the man from Macedonia.

211. One of the great representatives of St. Patrick's missionary movement was the apostle to Scotland, Columba. He helped make the isle of Iona such a missionary center and was, like Patrick, a man much given to prayer. They both represented an early and less papal type of Christianity than that which was introduced, later, by Pope Gregory I, into Anglo-Saxon England. It should be remembered that the invasion of the Anglo-Saxons at the time that the power of the Roman Empire was waning there had made England pagan again. Gregory's missionary, Augustine (or Austin, and to be distinguished from the great church father), opposed the early type of Christianity of the British church, and in time it was practically

overcome. Boniface, the great apostle to the Germans, was also a zealous representative of the papal church. The account of his unpunished felling of the oak sacred to Thor, and of the effects of this upon the pagans, suggests the story of Elijah before the priests of Baal and the cry of the people, "Jehovah he is God." With the death of Boniface, in 755, our first period also comes to an end.

THE SECOND PERIOD

212. In our second period, after decades of conflict, early in the ninth century the sword of Charlemagne had enforced Christianity upon the Saxons. Later in the century the great apostle to the Scandinavians was Ansgar, who was to some extent a medical missionary. His missionary experiences read like those of Paul. In the same century the great missionaries to the Slavs were the brothers Cyril and Methodius, who reduced the language to writing and translated the Bible into it. Among the eastern Slavs, before the close of the tenth century, Vladimir the Great of Russia was baptized. As with the Franks at the baptism of Clovis, this meant that his people adopted Christianity. This was while there was growing friction between Eastern and Western Christendom, but before the actual division. The Russian became the main part of the eastern church.

213. In the West, beginning at the close of the

eleventh century, two centuries of the Crusades dissipated energy that might have been more wisely expended in missions. These were left mostly to the great monastic orders. Francis of Assisi himself made a single, very courageous effort for the salvation of the Saracens. But the great missionary to the Mohammedans was the Spanish nobleman Raymond Lull, the martyr, whose missionary ideas were so far in advance of his time. The Mohammedans, taking Constantinople in 1453, established themselves in Europe, where they have ever since remained. With this exception, by the time of the Reformation practically all Europe was Christian as distinct from pagan. On the other hand, the losses in Asia were so increased that even the aggressive Nestorians were nearly destroyed, though they have managed to exist until the present time. In Africa, too, there were left but few Christian oases. Among them was that of the Abyssinian Christians, who, like the Nestorians, exist "unto this day."

THE THIRD PERIOD

214. Coming to our third period, a few sentences will suffice for the missionary work of one of the three divisions of Christendom—that of the Greek church. It is largly the work of the national Church of Russia. Its history, therefore, is mainly the history of the growth of the Russian empire over Northern Asia to the Pacific Ocean. Its missionaries have

been engaged in work in Europe, in Northern Asia, in Alaska, and even in Japan. A "Society for Orthodox Missions" was organized in 1870.

215. Protestantism at first expended so much energy in differentiating itself from Catholicism, and in differentiating between the many sects into which it divided itself, that it had little to spare for missions. The missionary honors for the first part of the modern period belong to Roman Catholicism. The leading place, among maritime powers, then held by Catholic nations, should be kept in mind in understanding the colonial missions of this period. Franciscans, Dominicans, and others with the opening up of the New World engaged in zealous, heroic work among the natives. Before the middle of the sixteenth century Jesuitism also was sending out its missionaries. One of these, Francis Xavier, who was enthusiasm itself, spread his enthusiasm in India, and even into Japan, where he had marked success. The missionaries to the North American Indians manifested much heroism. While much of the Roman Catholic missionary work of this period was superficial, and some of the methods were objectionable, it was effective. In about a century after the Reformation, by the year 1622 (an important date in Roman Catholic missions), Africa's coast had been touched in spots, North America had been penetrated, Asia pierced through even into Japan, Europe had given back several countries

from Protestantism, and Central and South America had been won.

216. In 1622 there was founded, by a Jesuit pope, a society for the spread of the faith. To this, commonly called the Propaganda, is intrusted the whole mission work of Roman Catholicism in all countries where it is not predominant. Its territory is divided into five parts—Europe, Asia, Africa, America, and Oceania. H. W. Hulbert wrote:

> One cannot help but admire the compact organization, the shrewd foresight, the zeal and devotion, of the individual missionaries, the economy in the handling of men and means, and the breadth of view taken by its leaders. The wonder is that it should not have accomplished more. This is not the place in which to point out many and glaring defects that are obvious. Wherever today Protestant missions are found, there are the Roman Catholics in larger numbers and with seemingly larger resources. There is a mutual feeling of distrust and active opposition all along the line.

217. The history of Protestant missions may be divided into two periods. The first extends from Luther to Carey—i. e., from early in the sixteenth to late in the eighteenth century. In explanation of the failure of both Luther and Calvin to appreciate their duty to foreign missions, he whom we have just quoted wrote: "The smoke of the battle about them obscured the distant horizon." The early Protestant missionary work was largely colonial. Coligny, the great leader of Protestantism in France in the sixteenth century, attempted to

found Protestant colonies, first in Brazil and later in Florida, but failed in both. Catholic supremacy on the sea gave way to that of Protestantism, as represented by English and Dutch. Much of the colonial missionary work of the Dutch was superficial, even mechanical. Though far from fully awake to the missionary opportunities in her growing colonies, England did put forth some effort there. The colonial seal of Massachusetts in the first part of the seventeenth century represented an Indian as saying: "Come over and help us." Among the greatest missionaries to the Indians were John Eliot, in the seventeenth century, and, in the eighteenth, David Brainerd.

218. The missionary event of the first half of the eighteenth century was the beginning of the marvelous work of the Moravian church. With its motto, "Venture in faith," it has ever since been to the world what in earlier times the Nestorians were to the East. This remarkable Christian body dates from before the Reformation. It originated in Bohemia after the martyrdom of John Huss. While rejecting Mariolatry and the doctrine of purgatory, it made more of life than of dogma. After a very checkered career, which included much persecution, these Bohemian Brethren, as they were commonly called, took a new lease of life in 1722—i. e., just a century after the founding of the Propaganda. Under the protection of the godly, heathen-loving Count Zinzendorf, they built the town of Hernhut

in Moravia. Hence their faith is sometimes called Hernhuterism. It is affirmed that by the middle of the century, in a period of less than two decades, they had established more missions than all the rest of Protestantism combined had established in two centuries. Two great sayings of Zinzendorf are representative of these United Brethren, or Moravian Brethren, and are explanatory of their missionary success: "I have one passion, and that is He—He alone;" and "Henceforth that place is my home where I have the greatest opportunity of laboring for my Savior." Prominent among the missionary names outside this body is that of Frederic Christian Schwartz, whose heroic work in India for most of the second half of the century continued long enough to overlap that of Carey himself.

219. In 1792 William Carey, who had been a cobbler, preached his famous missionary sermon from Isa. 54:2, 3, with the memorable divisions, "Expect great things from God," and "Attempt great things for God." With the organizing in that same year of the Baptist Society, with Andrew Fuller as its secretary and Carey as its first missionary, the era of effective Protestant missionary societies had come. Among the great missionaries since may be mentioned: Henry Martyn (1781–1812), Robert Morrison (1782–1833), Adoniram Judson (1788–1849), John Williams (1796–1839), Robert Moffat (1795–1883), and David Livingstone (1813–73).

220. Henry Martyn was the devout, loving, compassionate Church of England missionary in India and Persia. He translated the Bible into Persian, and wrote concerning India: "I lay in tears interceding for the unfortunate natives of this country, thinking within myself that the most despicable Sudra of India was of as much value in the sight of God as the king of Great Britain." Robert Morrison, sent out by the London Missionary Society, was the scholarly layer of foundations for Protestant missions in China.

221. Adoniram Judson's Burmese Bible and other labors place him in the front rank of missionaries. In 1810 with a few other students he joined in an appeal that led to the formation of the American Board. One of these students, Samuel J. Mills, was one of the five who made the memorable consecration at Williamstown in the famous haystack meeting, the centennial of which was celebrated in the fall of 1906. His words make a good missionary motto: "We can do it if we will." Theodore Parker declared that, if the modern missionary movement had done no more than produce one Adoniram Judson, it were worth it all. John Williams, the martyred apostle to the cannibal South Sea Islands, had such marvelous success that an English bishop on reading his life remarked: "I have now been reading the twenty-ninth chapter of the Acts of the Apostles."

222. Robert Moffat, missionary in South Africa, by his Christian courage and love tamed the fierce chief Africaner into the loyal Christian who said in dying: "My former life is stained with blood, but the blood of Jesus Christ cleanseth from all sin." Moffat, like Carey, Morrison, Judson, and others, waited seven years before the beginning of the harvest of souls. His daughter, Mary, married the great missionary explorer of Africa, Livingstone, whose motto was: "Trust in God and work hard." In 1871 Henry M. Stanley was successful in the errand on which he had been sent by the *New York Herald*. He found Livingstone in the heart of Africa. There, less than two years later, the great missionary was found in the attitude of prayer—dead. He was buried in Westminster Abbey.

223. Less than a decade after this death occurred the first baptism in Uganda, that marvelous mission in the heart of Africa. From its instigation through Stanley's letter, "Here, gentlemen, is your opportunity—embrace it," its record is one of the most thrilling in the annals of missions. Prominent among the names in connection with it is that of the Scotch engineer, Alexander Mackay. Because of "his heroic exploits" Lord Rosebery called him "the Christian Bayard whose reputation will always be dear." He, like the French knight, was "without fear and without reproach." And what shall I more say? For the time would fail me to tell of John G.

Paton in the New Hebrides, and many others, still with us, or but recently passed to the growing number of noble missionaries who have gone before. Through faith they subdued kingdoms and wrought righteousness, because in the Macedonian "Come" they heard the great commission, "Go."

FIELDS AND STATISTICS

224. There is time further for only a few general words concerning the most important missionary fields. Morrison did not commence work among China's four hundred millions until early in the nineteenth century. Today there are thousands of missionaries and over a hundred thousand communicants. At the beginning of this century several hundred foreigners and thousands of native Christians were murdered, and much missionary property destroyed, by the uprising of the anti-foreign Boxers. The missionary work speedily recovered. All Chinese cities are now open to Christian influence, for the introduction of which modern facilities have rapidly increased. The use of opium has been a great curse to the people, and a stain upon the reputation of the British through whom the awful trade has been continued.

Never before in a single year have so many official acts favored Christianity as during 1906. Two viceroys have either ordered or advised the use of the Christian Scriptures in the government schools and among officials. The most

influential viceroy in the empire has written a book in which he commends Christianity.[1]

A national awakening has begun that will make for a rapid progress like that in Japan.

225. Japan, with its half a hundred millions, since its seclusion was broken by Commodore Perry, of the United States, in 1854, has astonished the world, with the rapidity of its progress. From the standpoint of war this was shown in its victory over China and, still more markedly, in its successful conflict with Russia. Though the adherents of Christianity are still comparatively very few, their influence in different departments of national life is altogether out of proportion to their numbers. Of great significance is the way in which Japanese influence is permeating China and Korea. The latter, which has come under the protection and tutelage of Japan, was opened up by medical missions as late as 1884. Today, however, Korean Christians are numbered by the thousands. The war between Russia and Japan opened up a wider missionary way to about one-half of the pagans of the world. In eastern Asia the great competition (to use a mild word) is that between an awakened, aggressive missionary Buddhism, with its overwhelming numbers, and Christianity, with its few representatives. It is said that in 1904 the repairs of a Buddhist temple in Japan cost more than was

[1] *Missionary Review*, January, 1907.

spent all that year in Christian missions in Japan. The problem of native churches becoming decreasingly dependent upon the superintendence of foreign missionaries is being worked out in Japan. The Japanese characteristically are adapting as well as adopting Christianity, of which they are developing an eastern, as distinguished from a western, type.

226. Of India's population (about one-fifth of that of the world and crowded into about one-thirtieth of the earth's area) Hinduism claims two-thirds. In the way of the christianizing of these stands the great barrier of caste. This keeps the people separated into innumerable classes, with the Brahmans, or priest caste, at the head. The restriction of marriage and work to the caste into which the Hindu is born, and the treatment of child-widows, many of them not in their teens, yea scarcely more than babes, have made for the physical, intellectual, and moral degeneracy of the people. The great gain of Christianity has been from the lowest of the four great divisions of castes (Sudra), and from the pariahs or outcasts, who nevertheless are divided into many castes of their own. Many of even the Brahmans are, at great risk, openly becoming Christians; and many more, who are not, are vying with Christians in their tributes to Christ; but they are saying to the Christians: "You are not like your Christ." Mohammedanism has a large part of all its adherents in India, of whose population it has

about one-fifth. Like Buddhism and Christianity, Mohammedanism is a missionary religion. The great conflict between its crescent and the cross is on, not only in India and westward into Europe, but also, and mainly, in Africa. In keeping with the growing feeling of the natives of India that they have not the place they should have in the government of the country, is a promising missionary movement that is laying special emphasis upon the work of native Christians. Foreign missionaries have not their access to the minds and hearts of the other natives and, compared with India's many millions, are very few. In the work of these native Christians, therefore, lies the hope of India's evangelization.

227. In Africa among the greatest difficulties in the way of Christian missions are the intoxicating liquors from Christian nations and the polygamous, slave-trading Mohammedans. It now scarcely seems credible that it was not until early in the nineteenth century, and after a parliamentary fight of decades, that a law went into force for the abolition of slavery in the British Empire; and that it was not until the second half of the century that a similar law was issued in the United States of America. Most of the interior of Africa was unmapped and unknown as late as the middle of the nineteenth century. Today there are still large stretches of country, both north and south of the Equator, in

which the gospel can scarcely be said to have had yet a chance to be heard. However, a splendid beginning has been made; and the "dark continent," from coast to coast—east and west and north and south—has its means of civilized travel and its lines of missionary lights. A suggestive comparison for a missionary article that would awaken sorrow and indignation, admiration and joy, is that between the atrocities of a professedly Christian civilization in the immense Congo Free State and the benefits of a truly Christian civilization in the neighboring Uganda. Africa and Asia (the two largest of the continents) as compared with the others are non-Christian. South and Central America are mainly papal and pagan. Thrilling are the annals and marvelous the success of missionary work on the islands of the Pacific.

228. Omitting for the moment the statistics of the non-Protestant—i. e., larger—part of Christendom, and estimating the non-Christian population of the world in round numbers at a billion, how pitifully small seems the statistics of the Protestant missionary societies of the world in their mission to non-Christian and non-Protestant peoples! As given for 1906 in the *Missionary Review of the World*, we find over a million pupils in the schools of the missions, approaching to two million communicants, over four million adherents, an income of twenty-five million dollars, one-seventh of which came from the for-

eign field itself. In this there was a force of over one hundred thousand missionary workers, five-sixths of whom were natives. Estimating Catholic missions, though of a different kind, as having numbers somewhat larger than these, and the Greek church with figures very much less, surely foreign missions are still a babe in swaddling-clothes and lying in a manger. But in that babe what divinity, what power! Let us be wise and bring to this babe gold, frankincense, and myrrh. Inspiring are many of the records of foreign missions, but so much is yet to be done! Let those of us who are playing at foreign missions get to work.

CHAPTER XV

LITERATURE, ARTS, AND SCIENCE

LITERATURE

229. As the expression of its religious life, Christianity has an increasingly large literature of which the New Testament is a very small part. Its prose includes the works of Fathers, Schoolmen, reformers, philosophers, theologians, historians, and preachers. To mention but one devotional book for each period, we have *Augustine's Confessions* in the first, the *Imitation of Christ* by Thomas a Kempis in the second, and Bunyan's *Pilgrim's Progress* in the third. In the first period Origen, Augustine, Ambrose, Chrysostom, and others of the Fathers were able preachers. In addition to the reformers before the Reformation, Bernard of Clairvaux and John Tauler were among the eloquent preachers of the second period. To our third period, in the sixteenth century belonged the reformers; in the seventeenth, in England, Taylor, Baxter, and Bunyan and, in France, Bossuet and Fenelon; in the eighteenth, the Wesleys, Whitefield, and Jonathan Edwards; and in the nineteenth, Beecher, Brooks, Chalmers, Spurgeon, MacLaren, and others.

230. The poetry of Christian literature includes innumerable hymns. The English-speaking world

is deeply indebted to the High Churchman Dr. Neale for his beautiful rendering of the early hymns. The best Greek hymns, according to him, belong to the hundred years beginning with the second quarter of the eighth century, and so beginning in our second period. To that hundred years belongs the original of his exquisite hymn "Art thou weary?" From the first part of a very long Latin poem of Bernard of Cluny, Dr. Neale has given us those beautiful and popular hymns concerning heaven—"Jerusalem the golden," etc. Contemporary with Bernard of Cluny was the great Bernard of Clairvaux, the irresistible preacher of the Second Crusade. From a Latin poem by him we have been given some beautiful hymns addressed to Jesus. To the next century belongs the hymn rendered by Walter Scott "That day of wrath," etc. A little later the hymn concerning "Mary at the cross her station keeping" (*Stabat mater*) was composed. In our third period the Reformation owed much to Luther's hymns, especially to his "A mighty fortress is our God." Next to Luther in German hymnody is Paul Gerhardt, of the seventeenth century. The two great names in English hymnody are Watts, practically its creator, and his successor, Charles Wesley, both of the eighteenth century. To this century also belong the hymns of Philip Doddridge, and the Olney hymns of John Newton, of Olney, and his friend, the melancholy William Cowper, who was a contemporary of

Burns, the peasant poet of Scotland. In the nineteenth century Roman Catholicism was represented by Faber, the English church by Keble, and nonconformity by Bonar.

231. Its hymns are only a part of the poetry of Christian literature. Prominent among its great works must be placed the *Divine Comedy* of Dante, who may be placed with Homer, Shakespeare, and Goethe as one of the four greatest poets of the world. Akin to Dante's great work, in our second period, is that of Milton's *Paradise Lost and Regained*, in our third. To the last part of the eighteenth and to the beginning of the nineteenth century belong Wordsworth and Coleridge. These, with the less gifted Southey, belong to what is called the "Lake school." They were contemporaries of Byron and Scott. Of these, Byron was the greater poet, but his poetry, to say the least, was not very religious. Scott excelled as a novelist. In fact, the study of all fiction may be wisely divided into two periods by the works of Scott. Stopford A. Brooke begins his comparison of Browning and Tennyson with the words: "Parnassus, Apollo's mount, has two peaks, and on these, for sixty years, from 1830 to 1890, two poets sat till their right to these lofty peaks became unchallenged." While Browning represented robust faith, and Tennyson the doubts of the age as well as its faith, Matthew Arnold represented its unbelief as well as its doubt and faith.

232. The influence of the Bible upon subsequent Christian literature has been altogether out of proportion to its size. How great its inspiration in English literature, especially the best! Its influence upon Milton was such that the presentation of his religious views have been so identified with the Bible that sometimes, where they differ from or supplement it, they are viewed as if taken from the Bible itself. Intelligently to read Shakespeare and Tennyson implies a knowledge of the Bible that many college students do not possess. The pages of Macaulay and of Ruskin are brightened by it, and the eloquence of Gladstone, Webster, Burke, and Bright is heightened by it. Dickens replied to Walter Savage Landor that he got the style that Landor praised "from the New Testament to be sure." That he got more than his style from the Bible his writings frequently show. Its influence upon Thackeray was also great. To Scott it was The Book. Through the whole range of English which it has practically made, its influence is reflected, not only in definite references, but also in the making and the molding of the greatest thoughts; and as with English literature, so with those of other tongues.

ART

233. After Alexander's time Greek art declined. Then military supremacy passed to Rome, whose art was inferior to that of Greece. The excavation

of Pompeii and Herculaneum, buried by the eruption of Vesuvius, shows that much of the Roman art was immoral. Because of this, together with its service to idolatry, it was opposed by the early church. As the early period of church history was largely a period of persecution, there was not much occasion for church-building. To this time, however, belong the catacombs and their symbols.

234. The catacombs are associated with the times of persecution as the hiding-places of the living as well as the burial-places of the dead, including some of the martyrs. The most important from the standpoint of Christian art and history are those just outside of Rome. There are over fifty of these, in which millions were buried between the beginning of the second century and the beginning of the fifth. They consist mainly of many miles of galleries, cut out of the white tufa stone, which is easily worked. Into the sides of these galleries the bodies were placed, and the opening was closed with a stone slab bearing an inscription and a Christian symbol. One of these was the fish, because the letters of the Greek work for "fish" were the first letters of the Greek words for "Jesus Christ, God's Son, Savior." Upon the walls and roofs were symbols and scenes. The so-called "catacomb churches," which were in connection with the galleries, the light, and the air, were too small to accommodate many.

235. When the period of persecution passed,

occasion arose for the building of many churches. In the time of Constantine they were built in two distinct styles—the Byzantine and basilican. Of these the Byzantine, in which the cupola or dome is prominent, has flourished mainly in the East. In Constantinople the Church of St. Sophia (now a Mohammedan mosque) was built in this style. Because of the grandeur of its dome and the richness of its material it is said that the emperor Justinian, exclaimed at its completion: "I have surpassed thee, O Solomon!" A notable example of a later development of this style is St. Marks in Venice. The basilican style arose in imitation of the Roman basilica. This was a rectangular building, with a platform at the farther end and with the central part or nave separated from the side aisles by rows of columns. This flourished mainly in the West, where in the eleventh century it was developed into the Romanesque.

236. In the Romanesque, in place of a flat ceiling, the round arch abounds. It is commonly viewed as but a transition to the Gothic style. In this the pointed arch and spire, which are so prominent, suggest, not simply an aspiration, but a striving for the highest. A great example is the Cathedral of Cologne in Germany. It is interesting to note that in the development of both the Byzantine and the basilican styles increasing prominence was given to the form of the cross in the ground-plan of the church

—the Greek cross in the Byzantine and the longer Latin cross in the basilican. By the time of the Reformation, while the Byzantine still ruled in the East, in the West the Gothic had given place to the Renaissance, in which the round arch of the Romanesque, the cupola of the Byzantine, and the Greek columns are found. Its chief example is St. Peter's at Rome. For the building of this was used the money from that sale of indulgences that occasioned the Reformation.

237. It is interesting to notice how many great artists were alive in the year 1517. To mention but six of the greatest artists the world has ever seen, we have Leonardo da Vinci, Michael Angelo, Raffael, Titian, and Correggio among the Italians, and Dürer among the Germans. In painting, and still more in sculpture, after the golden age of Angelo and Raffael the arts declined. Among the names worthy of prominent mention, however, are Murillo, the Spanish painter of the seventeenth century; Hogarth, the English painter of the eighteenth; and in the nineteenth, among painters, Turner, Holman Hunt, and Tissot, and among sculptors, Thorwaldsen and Rauch.

238. The extreme attitude toward art taken by Puritanic Protestantism is seen in Macaulay's description of the Puritan régime in England:

> The Parliament resolved that all pictures in the royal collection which contained representations of Jesus or of the

Virgin Mother should be burned. Sculpture fared as ill as painting. Nymphs and Graces, the work of Ionian chisels, were delivered over to Puritan stone-masons to be made decent.

Though having as elaborate a ceremonial worship as Roman Catholicism the Greek church does not make as much use of the fine arts in its worship. The use of sacred images ("icons") in worship led to over a century of bitter strife and persecution. Those who opposed it are called "iconoclasts." The result was that in the Eastern church, since the middle of the ninth century, while the worship of raised images has been forbidden, flat images are used in worship.

239. The source and center of Christian art is Christ. In fresco, mosaic, sculpture, and painting, however affected by the artists' nationality and time, there is recognizable one "supreme face" throughout the centuries of Christian art. In the Middle Ages especially he was represented as a judge. A common representation of him is as the suffering Savior. In striking contrast to the realism of the painted crucifix is the modern painting,where, instead of a portrayal of his physical suffering, there is between the crosses of the thieves but an indescribably beautiful light. It is for us all to get the truest vision that the eyes of our souls can see, and not to be disobedient to the heavenly vision.

240. The prominent names in the development

of church music before 1517 are Ambrose and Gregory the Great. Shortly after that date, when there was danger of music being banished from the Roman Catholic church, the genius of Palestrina saved the day. "By his songs he has conquered us," said a certain cardinal concerning Luther, because he had made much of sacred song. The Wesleys, Moody and Sankey, and later evangelists, have followed his example. By the beginning of the seventeenth century the secular opera and sacred oratorio had come into existence. Among the masters of the eighteenth and nineteenth centuries were Bach, Handel, Haydn, Mozart, Beethoven, Mendelssohn, and Wagner. Of these, Bach, Handel, Haydn, and Mendelssohn are famous chiefly because of their religious music. In the present century the effort of Pope Pius X for the reformation of church music is another incident in a conflict manifest from as early as the days of Ambrose—a conflict between the two tendencies toward, and away from, the secularizing of the music of the church.

SCIENCE

241. Though in our second period Roger Bacon, a physical scientist of the thirteenth century, suffered imprisonment for writing against the monks as standing in the way of progress, it was not until early in our third period that the conflict between progressing science and the prevailing theology began in

earnest. The conflict was largely over the accounts of creation. Roger Bacon's position itself was at times near that of astrology and alchemy, the forerunners of astronomy and chemistry. Early in our third period a priest by the name of Copernicus discovered the error of the Ptolemaic idea that the heavens went around the earth. This idea goes back to early Christian times. In the seventeenth century Galileo was opposed at Rome for advocating the Copernican view that the earth went around the sun. At first, under pressure, he retracted his teaching, but afterward died in prison "for thinking in astronomy otherwise than the Franciscan and Dominican license thought."

242. In the meantime an English contemporary of Galileo, Francis Bacon, whose *Essays* have been so popular, was preparing the way for the progress of science by emphasizing the importance of the inductive method. Born in England the year of Galileo's death (1642), Sir Isaac Newton breathed a freer atmosphere in which to make known his great discovery—the law of gravitation which was applicable to the whole universe. He lived into the eighteenth century, in which the French naturalist Buffon was criticized for being unorthodox in his work on natural history. The result was that he wrote, as given by Lyell: "I abandon everything in my book respecting the formation of the earth and, generally, all which may be contrary to the narrative of Moses."

Meanwhile the conclusions of geology were coming into increased conflict with the account of creation in Genesis. Then, with Charles Darwin's *Origin of Species* (1859), perhaps the most influential book of the nineteenth century, arose the great controversy concerning evolution. While Newton discovered a great law of universal space, Darwin discovered a great law for all time—the law of development. His great work was to collect facts that showed how higher species were evolved from lower ones. One of the ablest advocates of Darwin's view was the literary biologist, Thomas Henry Huxley (1825–95), who stood for freedom in scientific thought. As most of the other members of a certain society were "ists," for himself, who sought neither to affirm nor deny what was beyond knowledge, he invented the title of "agnostic." He wrote concerning it. "It came into my head as suggestively antithetic to the 'gnostic' of church history, who professed to know so much about the very things of which I was ignorant."

243. The idea of development has influenced study in different departments of knowledge. Upon it is based the new psychology. This is functional as well as structural; i. e., it not simply tries to analyze the mental life, but it seeks the origin and the function of the different phases of consciousness. In this it is evolutionary. It is thus closely related to what today is called the new theology, according to which religion

is a growth in consciousness, and the different ideas concerning God have been, and are, more or less valuable working hypotheses. They influence conduct, and like hypotheses in natural science, have been, and are, changed by results.

244. The chapters in Genesis with which physical science came into conflict are the chapters with which the modern controversy concerning the Old Testament began. In 1680, Simon, a French priest, called attention to the two accounts of creation and of the flood. Considerably less than a century later it was discovered that these accounts of creation had each a different name for deity. Just a century later, 1780, Eichhorn, a German, discovered that there were other noticeable differences in the language used. Investigations were extended to include, not only the Pentateuch, but Joshua also. In the first part of the nineteenth century De Wette pointed out the peculiarity of the teaching and style of Deuteronomy. Before Darwin's great work on natural science had appeared (1859), in the science of historical criticism the theory that the Hexateuch was made up, mainly, of four documents, had come to stay. The same process of examining the Scripture itself to get the facts from which to form conclusions—i. e., the inductive method of Bible study—has been used in the treatment of the rest of the Old Testament, and of the New Testament as well.

245. Because of the interesting parallels made

between the accounts in Genesis and those of Assyriology, the stories of creation and of the flood figure largely in the early development of the science of comparative religion. This science, too, has not been without its more or less bitter controversies with common conceptions of Christianity and its Bible.

CHAPTER XVI

PHILOSOPHY AND ISMS

PHILOSOPHY

246. To our third period of church history modern philosophy belongs. It began in the first part of the seventeenth century. Among its forerunners were Giordano Bruno of Italy, Francis Bacon of England, and Jacob Boehme of Germany. Francis Bacon's great influence, as we have already noticed, was largely due to the place he gave to the inductive method. The name of Jacob Boehme will appear later in the chapter, when we consider Mysticism. Giordano Bruno was burned as a heretic in Rome in 1600. As indicative of the change the centuries have wrought, it is interesting to note that in 1889, at the place of his martyrdom, a statue was erected in his memory. His teaching has been called a "poetic pantheism." If asked the names of those representative philosophers whose lives would span the stretch between the sixteenth and twentieth centuries, one would not go far astray if he named Descartes (1596–1650), Spinoza (1632–77), Locke (1632–1704), Berkeley (1684–1753), Kant (1724–1804), Hegel (1770–1831), Comte (1798–1857), Schopenhauer (1788–1860), and Herbert Spencer (1820–1903). Seeking for an undoubtedly reliable starting-point

Descartes began with his famous words: *Cogito, ergo sum* ("I think, therefore I exist"). Following this, the pantheistic philosophy of Spinoza, a Jew, has exerted a potent influence. The pantheism of Spinoza is to be connected with that of Giordano Bruno.

247. Returning to England, when the revolution of 1688 brought William and Mary to the throne, John Locke, especially through his famous essay on the human understanding, exerted a great influence on both sides of the English Channel. It also strongly influenced Edwards, and so New England. According to Locke there were no innate ideas. The mind was as a blank paper, on which all that was written came from experience through the senses, and through reflection upon the sensations thus received. According to Bishop Berkeley, of Ireland, there were no external things, not even a human body, through which to receive sensations. The mind's ideas concerning these things were due to the direct operation of God upon it.

248. Nearly a century after Locke's great work there appeared, in 1781, Kant's *Critique of Pure Reason*. He distinguished between pure reason and practical reason. In pure reason the mind knows nothing save what it obtains both through the senses and the understanding. It therefore does not know God. Even in its sensuous experience it knows only phenomena, or things as they appear to be, and not

things in themselves. Kant's *Critique of the Practical Reason* is transcendental. In practical reason the mind becomes transcendent—i. e., it oversteps experience and is a law unto itself. It assumes the existence of God, freedom of will, and immortality. With Kant religion was but a handmaid. Morality was the mistress. Just half a century after Kant's great work appeared, Hegel passed away. He was the last of the great idealists. With him God was the Absolute—i. e., the Unrelated One. His system, called "absolute idealism," was largely speculative. For a time it exerted great influence in Germany. The influence of the idealistic philosophy of Germany was felt in England, especially through Coleridge.

249. As a reaction from the metaphysical speculations of the idealists came the scientific investigation of realism. This naturalism led to widespread materialism. Auguste Comte was the founder of Positivism. According to it, the third, and highest, intellectual stage of man was the positive. In this stage man, in his study of phenomena, no longer bothered about any theological (i. e., supernatural) or even metaphysical origin for them. A little older than Comte, and outliving him by a few years, Schopenhauer, the founder of the philosophy of pessimism, taught that existence was an evil and the world the worst possible. Our last name, Herbert Spencer, is to be classed, with that of John Stuart Mill, among the associationalists who, by the law of

the association of one idea with another, so that the two tend to be together in consciousness, sought to explain all the laws of thought. The great object of Herbert Spencer's life-work, in his synthetic philosophy, was by means of the laws of evolution to explain the principles underlying all the sciences.

ISMS

250. Our third period is a period of isms. Besides those already noticed, among the most notable are Anabaptism, Mysticism, Pietism, Quietism, Socinianism, Unitarianism, Universalism, Deism, Encyclopaedism, Rationalism, and Ritschlianism.

251. Anabaptism ("again baptized") means the baptism of those already baptized in infancy. The Anabaptists go back to within a few years of 1517, and include all deniers of infant baptism. With this one thing in common, there could easily be much difference between them. The result is that it is necessary to distinguish between evangelical and fanatical Anabaptists. The one was represented by Hubmeier, and has been continued until today by Baptists and others. The other was represented by Münzer and Hoffmann, and was manifested in such immoral excesses as at Münster.

252. Mysticism is difficult to define. Theologically it is a striking contrast to Rationalism. It believes in a divine enlightenment above the reason. It seeks immediate, blessed consciousness of the

divine essence. It fills an important place in other religions as well as in Christianity. There is a true and a false Mysticism. The dividing line is difficult to draw. On its false side it is related to Theosophy ("wisdom of God"), and is commonly made to coincide with it. Theosophy has been defined as "God-intoxication"—the wisdom that sees God in everything and everything in God. Instead of beginning with phenomena, it starts with an affirmed direct knowledge of God, and from it seeks to explain phenomena.

253. Among Christian Theosophists may be mentioned Jacob Boehme, of Germany, who died in 1624, and Swedenborg, of Sweden, but who died in London in 1772. Swedenborg, of a good family and himself simple, courteous, faithful, hard-working, and humble, beginning in 1745, claimed to have angelic communications concerning the spiritual sense of the Bible. In Judaism the Theosophic Cabala was claimed to be the laws handed down orally from the time of Moses and put in writing early in the Christian centuries. In her advocacy of the system of Buddhism, Madam Blavatsky, in 1787, founded a Theosophical society in the United States. In Mrs. Besant Theosophy found one of its ablest advocates in recent times.

254. In a general way it may be said that, while Theosophy speculates concerning the universe, true Mysticism is chiefly concerned with the soul's

relation to Deity. Both Mysticism and Theosophy are found in Mohammedan sufism. A tendency to Mysticism and Theosophy was a characteristic of Neoplatonism. In fact through its Mysticism it influenced the Middle Ages, and its influence has continued down to the present time. This was due largely to the Neoplatonic writings ascribed to Dionysius the Areopagite (Acts, chap. 17), though undoubtedly written centuries later. This important Mystical work of our first period was quoted in the Monophysite discussions in the sixth century. Early in our second period it was translated into Latin and greatly influenced the Schoolmen. Among the prominent Mystics of the Middle Ages may be mentioned the brilliant pantheistic Dominican, Eckhart, the poetic servant and knight of eternal wisdom, Heinrich Suso, and the author of the famous *Imitation of Christ*, Thomas à Kempis.

255. Mysticism after 1517, like Anabaptism, is discounted because of the excesses of many of its representatives. At its best it is related to a movement for the cultivation of piety. This, called Pietism, originated under Spener in the last part of the seventeenth century. It was a reaction against the Lutheran reliance upon mere orthodoxy. Answering to Pietism in Germany, Jansenism in France, and Quakerism in England, there arose in Spain what is called Quietism. It was a reaction against dogma,

and was based on the writing of Molinos, a Spanish priest of the last part of the seventeenth century. Madame Guyon, of the next century, was a great French representative of Quietism in its contemplation of God.

256. In the sixteenth century prominent among those not believing in the Trinity were Servetus and an uncle and nephew by the name of Socinus. Servetus also opposed the doctrine of original sin, that of Luther concerning justification, and that of Calvin on predestination. His burning in Geneva leaves a blot on Calvin's record. While differing from Arianism and modern Unitarianism, Socinianism is akin to both. Among the distinguished representatives of modern Unitarianism are to be included James Martineau, in England, and William Ellery Channing, of the United States. The literature of the latter country owes very much to Unitarian writers. It is suggestive of the trend of thought between the great religions that American Unitarianism is in touch with the Brahmo Somaj, a Unitarian kind of Brahmanism. It is also now in close touch with Universalism. This, while believed more or less from early Christian times, was organized in America by John Murray, near the end of the eighteenth century. Prominent among the Universalist leaders was Hosea Ballou, who came to the belief soon held by a large part of his denomination—i. e.,

Unitarian Universalism which, stated negatively, does not believe either in the Trinity or in eternal punishment.

257. In England in the sixteenth and seventeenth centuries were some who did not believe in the Trinity and were opposed to belief in supernaturalism. Known as the English Deists, they exerted much influence. It was to meet the "loose kind of Deism" prevalent in the first half of the eighteenth century that Joseph Butler (afterward bishop) wrote his famous *Analogy*, of which the full title is *The Analogy of Religion Natural and Revealed to the Constitution and Course of Nature.*

258. As developed in France, along the line of sensation alone, which was looked upon as including reflection, Locke's philosophy resulted, in the eighteenth century, in a materialistic philosophy that had no place for a distinctively spiritual nature. This French materialism led to a modern Epicureanism—the sensuous becoming sensual. Locke himself was a believer in Christianity and in the Bible. The brilliant Voltaire, who introduced Locke's essay into France, though strictly not an atheist, but rather a deist, was a bitter opponent of supernatural religion. At the end of his letters to his friends he wrote: *Ecrasez l'infam* ("Exterminate the wretch"). Diderot, the chief of the Encyclopaedists (so called from their relations to a rationalistic encyclopaedia of the eighteenth century), was nearer materialism than

Voltaire. This period, with its exaltation of reason and its contempt for authority and tradition, is sometimes called the period of enlightenment in France.

259. In the eighteenth century, corresponding to this "enlightenment" in France, was the *Aufklärung*, or period of enlightenment, in Germany. In this, Rationalism, as opposed to supernaturalism, made reason rather than the Scripture supreme. Though the term "Rationalist" is not used until our third period, the thing itself is found in the second. The name of being the first Rationalist is given to Abelard, who lived in the twelfth century. He was a most popular lecturer in philosophy and theology. After a debate with Bernard of Clairvaux he was condemned as a heretic. One of the most pathetic romances in history is that between him and Héloise. Early in the eighteenth century, Wolff, besides other contributions, made reason the arbiter between experience and what was thought to be revealed. German Rationalism, unlike English Deism and French Naturalism, though it strongly emphasized the limitations of Bible times, did not break away completely from the Bible and the church. Before the end of the century an extreme deistic position was reached in the notorious "Wolfenbüttel Fragments." According to these, Christ was a visionary reformer, whose plan of a temporal kingdom miserably failed. A distinguished English opponent of

this rationalistic tendency of the eighteenth century was Paley. His most influential work was his famous *Evidences of Christianity*, 1794.

260. In Germany the tide was turned through the influence of Jacobi, the philosopher of faith, and Schleiermacher, the most prominent name in German theology in the first part of the nineteenth century. Trained by the Moravians, the influences of his early religious experiences remained with him despite his subsequent doubts. His first important work put the emphasis upon religious feeling. His greatest work, *Christian Dogmatics* (to be placed alongside Calvin's *Institutes*), is based upon experience and the sense of complete dependence upon God. While he was influenced by Spinoza's pantheism, and was accused of not being orthodox concerning the Trinity, the Bible, the birth of Jesus, etc., he made Christ central in his thought.

261. In 1835, a year after Schleiermacher's death, Strauss's *Life of Jesus* appeared. In it the New Testament records concerning Jesus were represented as largely the product of a myth-making tendency. One of the great results of the extensive and intensive controversy that followed the publication of this book was an increased appreciation of the value of Jesus to the world. To be placed with Strauss's work, though not appearing until 1863, is Renan's beautifully written *Life of Jesus*. According to Renan, Christianity was but a natural out-

growth of its times, and Jesus simply "a lovable hero of a Galilean village." Baur, a contemporary of Strauss, was the founder of what is called the Tübingen school. According to this, most of the New Testament was written in the second century as the result of the conflict between Paul and the original apostles concerning the extent of Judaistic influences upon Christianity. Baur acknowledged that Paul was the author of Romans, I and II Corinthians, and Galatians.

262. At first an adherent of this Tübingen school Ritschl broke from it and became the founder of the Ritschlian or Göttingen school. It includes among its representatives Harnack, Hermann, Kaftan, Lobstein, Schultz, and Wendt. Prominent in Ritschl's system is the theory of value-judgments (*Werth-Urtheile*), according to which the test of religious truths is their value to us. We do not know things in themselves. To say with Hegel that God is the Absolute, the Unrelated One, is unwarranted. Any thought of God that has value for us brings him into relation with us. The thought concerning Jesus is not speculative, but practical—not what is his nature in itself, but what he is worth to us. Much is made of the kingdom of God as that which was founded by Jesus, who in disposition and will was one with the Father. The death of Jesus is not made central. The traditional view of inspiration is discarded. Religion is a growth. Conversion is a

process. In America noticeable among the influences preparing the way for it was that of Horace Bushnell.

As the conclusion of Part III perhaps we had better add that, as in Bible times, so in Christian times views have been changed, sometimes for the better and sometimes for the worse. A knowledge of church history should affect our attitude to both old and new beliefs today. On the one hand, it should prevent a precipitate acceptance of the latest theories and beliefs. On the other hand, it should guard us against extreme conservatism in holding inherited beliefs. They may have been the results of a wrong change of view in the more or less distant past; or at best they may be but good inns on the road to truths of greater worth—good places to have tarried a little, but not places to abide. Though we have not preached historical sermons in Part III, it is hoped that between the lines many helpful lessons have been learned—such as the importance of deep convictions, and of loyalty to them even though it mean martyrdom; the importance of being open to conviction, and of guarding against that spirit of intolerance that forbids others (even though they are doing a noble work) because they "followed not us" (Mark 9:38–42); the importance of emphasizing the fundamentals in which we agree with others, and of avoiding undue attention to the minor points of difference; and above all and including all, the importance of being actuated by Christian love.

PART IV
CHRISTIANITY TODAY

CHAPTER XVII

THE GLORIOUS GOSPEL

INTRODUCTORY

263. The aim of Part IV, which begins with this chapter, is not to give a complete system of theology but rather to give helpful points of view from which to judge the different theological questions; to give the most important of the beliefs that may be said to be established; and to give most attention to that which will make most for a holy, helpful, joyous life. Let us begin with a text of Scripture: "For I am not ashamed of the gospel for it is the power of God unto salvation to everyone that believeth; to the Jew first and also to the Greek." If asked to select from all Paul's writings the one verse that would give most, and best, his spirit and message, it would be this verse in the first chapter of Romans. The context reveals Paul the preacher. The context and contents reveal Paul the Christian. Keeping in mind its especial appropriateness to preachers, let us look upon it as a text for all Christians. It is a golden locket that from her infancy has adorned the church. It has two golden "fors." The first is a link connecting the locket with the chain of golden thought preceding. The second is a hinge. As the locket opens upon it, we behold two companion pictures.

In one Paul is defining his position with respect to the gospel. In the other he is making his defense. Notice, then, first,

THE CHRISTIAN'S POSITION DEFINED

264. Position can be known and described only in view of surroundings. We notice first Paul's age and his position in it; then our own age and the true position for Christians today. Paul's age. Romans was written, say, in or near 58. Rome in 58 was the center of the world. Knowing her we know Paul's age. She was central, not simply in her position, but through her power. Around her the circle of world-forces was described. Into her converged the radii of military roads and mercantile routes. Through these she sent forth her power and drew in her wealth. By this, the arts, especially architecture, were fed and nourished. Augustus was dead, but his works remained. He found Rome brick, but left it marble. It was marble still. The temple of Jupiter, the fora, colonnades, aqueducts, and baths were those that became the foremost city of the world. Rome in 58 was the brain of the world; as the seat not simply of power, but, to a certain extent, of culture as well. Much of this was innate. Though we may not trace any direct connection between Seneca, the Stoic philosopher, and Paul, the Christian apostle, we know they were contemporaries. Virgil, Livy, Horace, Ovid, though dead,

still spoke. Much was received from without. Through her efferent nerves Rome manifested her power in smiting the nations, but, as she did, her afferent nerves were thrilled with the language, literature, and general culture of the conquered. In Rome the wisdom of Greece and the splendor of the Orient joined hands with Roman power.

265. The Roman girl of Mrs. Hemans sang truly: "On thy seven hills of yore thou satst a queen." Millions bowed submissively to her royal will and executed expeditiously her imperious command. Her sons and daughters, and even her adopted children, were kings and queens. No wonder, then, in whatever land they were, they gloried in their royal Roman riches, rights, and power. Paul had found the existence of the empire exceedingly helpful in his missionary travels. He himself was born into Roman citizenship; and again and again it had protected him. He was thus the better able to appreciate the proud Roman's attitude to the gospel whose founder was, not a Roman, but a poor Jew who had been crucified by Rome.

266. In the membership of the Roman church were both Jews and gentiles. Many of the latter probably had taken a preliminary step in becoming, to a greater or less degree, believers in Judaism. The proselyting zeal of the Jewish rulers is referred to in Matt. 23:15. The result, as given in that one verse, should be taken in connection with Sanday

and Headlam's words concernng the Jews of the Dispersion:

> Round most of the Jewish colonies there was gradually formed a fringe of gentiles more or less in active sympathy with their religion—the "devout men and women," "those who worshiped God," of the Acts of the Apostles. For the student of the origin of the Christian Church this class is of great importance, because it more than any other was the seed plot of Christianity; in it more than in any other the Gospel took root and spread with ease and rapidity.

267. Though the social standing of the Roman Christians may well have been above the average condition of the early Christians, yet from some things in the epistle (such as the names in the salutations) we infer that many of them were slaves. About such the haughty Romans would know little and care less. Doubtless, however, the great objection to Christianity was the offense of the cross. To get the meaning of the cross for that time, we must forget the sacred associations that have clustered around it and think of it as being viewed then as we view the gallows today. The opinions of Tacitus, Suetonius, and Pliny, writing about the end of the century, throw some light upon the Roman attitude toward Christianity in the time of Paul. To them it was a new, dire, harmful superstition to be classed among the shameful and atrocious things encouraged at Rome. Describing, in a word, the attitude of Paul's age, we would say: It was ignorant indiffer-

ence that, with increase of knowledge, deepened into strongest contempt and even hate.

268. To such an age Paul preached. The Epistle to the Romans is his written sermon, or rather condensed notes for a series of sermons. His theme is the verse we have already mentioned. He leads up to it by stating his position. Let us hear it as he explains and expands his notes. "I am separated unto the work of the gospel ministry. I have preached in other gentile cities with good results. I feel your need of instruction. I am eager to preach to you also who are in Rome." He pauses a moment then continues: "I am not unmindful of the increasing contempt in which we are held in Rome. I have felt the pulse of the age. At Athens, before my sermon, they said one to the other: 'What will this babbler have to say?' Before I finished they interrupted me by mocking at the resurrection of the dead. Even the Jews, from whom we are distinguished only to be treated with greater contempt, themselves despise and persecute us. At Lystra they left me for dead. I have felt all this; I have felt keenly the reproach of a Christian. Yet," he continues, "yet, in spite of Jewish persecutions, in spite of gentile contempt, this is ever my position in this age: I am eager to preach the gospel, for I am not ashamed of it; and I have reason for not being ashamed." And he had.

269. We turn from Paul's age to our own. Time

has wrought great changes. The Roman Empire, the glory of 58, is now but a fact of history. Christianity, a thing to be ignored in 58, is now the all-important factor of the age. Its rise has been greater than the fall of Rome. Where stood grim Roman forts, now Christian churches stand, and through these, many lands unknown to Rome have been conquered and kept. The angle remaining the same, the larger the base of the pyramid, the higher the pyramid rises. Christianity, by its marvelous spread, has risen in the estimation of the world. The center has changed from Rome to Calvary. The despised Galilean malefactor has taken a higher place than Caesar in the worship of mankind. His heralds are sent to every quarter of the globe. His soldiers fight in every land. On their banners is the once despised, but now glorified, cross. Everywhere the spires of their garrisons catch the first glint of the rising sun. Everywhere they catch his last rays as he smiles good-night. The learned seek wisdom of Him who was "meek and lowly in heart." The wealthy of the earth pay tribute to Him who was poor in material things as well as in spirit. Even the kings of the earth and the mighty ones let fall their scepters and prostrate themselves before him who was despised and rejected of men.

270. What a difference between Paul's age and ours! In view of this change, it is but idle for us to repeat Paul's words: "I am not ashamed of the

gospel." We should be ashamed to have them repeated in our pulpits. We should be ashamed to hear them so often in our meetings. More fitting for a citizen of Rome, in the days of her greatness, to say, "I am not ashamed of Rome," than for a Christian, in this age, to say (in the very church of Christ, whom everyone in the audience either loves or respects), "I am not ashamed of the gospel of Christ." Someone may urge: "You forget that this expression is a figure of speech called litotes, in which Paul meant much more than he said." Very true; but it is a litotes that should have no place whatever among us. The heralds of the gospel must adapt themselves to the age in which they live. Paul's was an age of contempt; therefore he said: "I am not ashamed of the gospel." There followed an age of persecution, in which he, and many others after him, said: "I am not afraid to own myself an adherent of the gospel." Not until we get the characteristic of this age do we learn the true litotes for today.

271. There are still those who look upon Christianity with contempt. There are still places where Christians are persecuted for Christ's sake. The greatest characteristic of today, however, is neither contempt nor persecution. One of the greatest, if not the greatest, characteristic of the age, in its attitude toward the gospel, is indifference. This is common in the church itself, as well as in the world outside

of the church. Many in the churches are satisfied with an external application of what is to them the gospel remedy, and they are indifferent to the gospel as an internal cure. The result is that many outside the churches are indifferent to both the external and the internal treatment. Whatever justification there may be for the common criticisms of Paul's sacrificial, theological presentation of the way in which it was possible for the gospel to come, he did earnestly teach and strenuously live the gospel of a living oneness with God in purity, justice, mercy, and love. A great need is for the driving or drawing of Christians out of whatever false refuges prevent them from experiencing this pure, just, merciful, loving heaven here. Can it be that many are more or less affected by such a belief in an easy entrance into a heaven hereafter that it makes them indifferent to the securing of a present heaven? In the midst of the sluggishness inside and outside the churches, the clarion call comes to awake. Our litotes should be: "I am not indifferent to the gospel as a power for making heaven here."

272. A great artist so painted that his pictures, though beautiful in his own age, would become even more beautiful through the invisible softening touches of the hand of time. That hand for ages has been retouching the first picture of our locket. It has lightened the shadow in which the true Christian stood. We see him in the light of today. His

cheeks are not blushing with shame nor are they pale with fear, nor are his eyes dull with indifference. His face is flushed with pride. His eyes are sparkling with the good news he bears. We imagine we hear him speak. We catch his first words—words that burst forth from a strong soul uttering what is implied in the litotes of Paul: "I glory, I glory in the gospel." It is the picture of the true Christian today. Our position, then, in this age of indifference is zeal for the spread of the gospel because we glory in it. We have reason for it, too. Paul's reason is ours.

THE CHRISTIAN'S POSITION DEFENDED

273. As we look at the second picture of our locket, we find that it also has been affected by time, but in a very different way. It is now the composite photograph of Christians throughout the ages. It is decidedly Pauline. His defense is our defense. We changed his words a little in defining our position. We retain his words in making our defense. Notice, then, as applying both to Paul and to ourselves: The Christian's position *defended*. Does the word "defended" seem too strong for this age? It is because our glorying is too weak and we are lacking in zeal. Then let the preacher from the pulpit say: "I glory." Let the Christian "who heareth" him say: "I glory." Thus will others who are "athirst take of the water of life, freely" and say: "I glory"

in the "gospel of the glory of the blessed God;" *for* "it is the power of God unto salvation to everyone that believeth."

274. This defense is a unit. For our convenience, however, it naturally divides into two parts. The first part is that the gospel saves everyone that believes. This truth is implied—epitomized—in the very word "gospel." *Godspel* (*Godspell*) means "God-story," i. e., of Jesus. *Gōdspel*, the word from which it seems to be derived, exactly corresponds to the Greek word translated "gospel." *Gōd* means "good." *Spel* means "history," "story," "tidings." *Gōdspel*, then, from which the finger of time has rubbed out *d* and shortened *o*, means "good tidings." We glory in the gospel because it is good tidings. We glory in it because its good tidings are true. We glory in it because its good tidings are of the greatest importance too. It saves. Sin brings a sense of separation from God. To feel justified, pardoned, forgiven, is to feel that we are saved from the sad condition of those lost from God. To be saved from this implies being brought into relationship with him. This relationship is often called eternal life. This, it should be remembered, has a qualitative as well as a quantitative meaning. It is intensive as well as extensive.

275. Gospel salvation is commonly used to include this eternal life. It is thus not simply negative, it is positive. We glory in our armies and navies that

destroy; how much more should we glory in that which saves—which saves man's soul! Words will not express what that means. Only he can know, in any degree, what it means who, in his sorrowful meditations, has seen the pitiable condition of a soul lost from God; and, in his joyful meditations, has caught sweet glimpses into the Presence and heard the songs of the redeemed. We have not been in the counsel-chamber of Omniscience, and do not know all about the why and the how of this salvation that comes to man. We may not fully understand or agree with the philosophers and theologians (including Paul himself) who have endeavored to explain the mystery; and we may even question whether they themselves fully understood the language they have sometimes used; but we ourselves have obtained this sweet sense of forgiveness and of communion with God. Believing that it has been obtained, and that it can be obtained by many others, we glory in this so great salvation.

276. How is it obtained? It is so great that it is beyond the works of man alone. The Jews felt that, through their Jewish birth, or by keeping the law, they could be saved. Paul at the beginning of his epistle says: "No, salvation is not obtained through birth." "They are not all Israel that are of Israel." It is also beyond the reach of man's good works. Not of works "that no man should glory." It is a gift obtained through faith. This is a word of so

great importance that the gospel, and even Christianity itself, are spoken of as the Faith. It is a word of various meanings in the Bible. There is a faith that does not save. We read that "the devils also believe and shudder." The belief that saves implies repentance. In this there may be little emotion, or there may be much; but to be true repentance there must be the exercise of the will in turning away from that which brings the sense of separation of the soul from God. Conversion is the turning from sin to God. The turning from sin is repentance. The turning to God is faith. Whatever the teaching of Paul and others concerning the kind of faith necessary for the beginning of the Christian life, the truest prayer of Christian faith is not, "O Lord, impute," but, "O Lord, impart" thy righteousness unto me. For salvation, taken in its positive as well as in its negative meaning, the faith that is necessary is a faith that appropriates the life of God, and as a consequence is manifested in good works. The greater this kind of faith, the greater the salvation of those "who are being saved" by the "power of God" (I Cor. 1:18–R.V.).

277. Faith, with all that it implies, is the only condition of obtaining this salvation. All nations can believe. The wildest Indian, the lowest Hottentot, can then be saved. The little child and the chief of sinners can believe. All, then, can be saved. The gospel invites all because it can save to the

uttermost. It cries aloud: "Whosoever will." Can we be indifferent to this universal invitation? Rather, since confessing Christ is part of the righteous obedience of faith, let us zealously confess him before men. Let us cry: "Who shall forbid us from glorying in this gospel which saves everyone that believes?" Let the confession of our lives be commensurate with the glorying with our lips. During vacation as well as during a revival, in the summer resort as well as in the congregation of our church, let us ever be seeking to save souls.

278. The second part of Paul's defense is that the gospel is the "power of God." Great results must have great causes. Back of this great salvation there must be a great power. History speaks in clearest tones of the power of the gospel. What painter changed the dark picture of the world in 58 to the bright picture of today? The gospel. What has overthrown the dark institutions of slavery and idolatry? What has reared the magnificent churches, cathedrals, and philanthropic institutions? The gospel. We need not look into the distant past. The converts among the heathen Telugu, the converts in cannibal Aniwa, the Jerry McAuleys of our city missions, all corroborate the testimony of history to this powerful gospel. In the days of Greece and Rome physical and mental power climbed to heights before unknown. They found but little there to satisfy the increased yearnings of the soul. Roman might was

unable, Grecian mind knew not how, to meet the deepest longings of the soul. The gospel meets these because it is the power of God, omnipotent, omniscient, ever sufficient.

279. As a boy, running about a sawmill, I remember being impressed with the work of what we called a "shifter." By means of this the belt was shifted from one pulley to another alongside, but independent, of the first. When the belt was on the pulley or drum, not connected with the machinery upstairs, it went around all right, but no work was done. When, by means of the shifter, it was run on to the other drum, away went the machinery, and much work was the result. The shifter was simply a wooden frame in which two rollers were set. Useless, save when back of it was the power of man. By the gospel story the current of a man's life is so changed that he no longer expends all his energies in simply living for himself, but in accomplishing a great work for the glory of God. How great the change! How simple the shifter! Insufficient if back of it, in it, was not the power of God (I Cor. 2:4, 5). The story goes that concerning a sword with which a hero had done wonders someone remarked to the effect that it was not much of a sword after all. To this came the reply: "You see the sword, but not the arm that wielded it." Men often marvel that the simple gospel story has wrought such wonders in the world. They see but the story, and not behind it the

almighty arm of God. It is the sword of the Spirit. It is the power of God. "Alexander, Caesar, Charlemagne, and I myself," said Napoleon, "founded great empires; but upon what do these creations of our genius depend? Upon force. Jesus alone founded his empire upon love, and to this day millions would die for him." The gospel is the power of love, because it is the power of God; for "God is love."

280. Happy are those who in the still hour have been deeply impressed with these companion truths: the gospel is the power of God, not of man; and the gospel is the power of God through man. We need to learn the first. There are many despondent Christians. They are discouraged over the work. Men with hoary locks and men in their prime are dropping out practically indifferent to the gospel. Nineteen centuries have passed. How dark the world! How many benighted in the lands beyond! How many indifferent at home! Would that the discouraged, the despondent, the despairing could see that the work is in God's hands! With him nineteen centuries are but nineteen ticks of time. Is our labor ineffective? Let us see to it that we, with the simple message and in the simple, living way, present the gospel. It will draw, it will save; for it is the power of God. We need also in the still hour to learn the second truth: the gospel is the power of God through man. We may thus, with Paul, call it

"my gospel," because, to use Paul's own words, "it is the gospel committed to my trust."

281. Let us, in conclusion, ask ourselves a pertinent, personal question: Are we as zealous as we should be for the spread of the gospel at home and abroad? If not, why not? If not, it is because the great truths of Paul's defense have not taken full possession of our souls. They were a part of Paul's very being. Why? Because they were incarnated by his rich experience. To him the gospel was the power of God because he felt its power in saving him (and others through him) from the lower self into the higher life with Christ in God. What was it that made John G. Paton so to glory in the power of the gospel? His rich experience of that power. How his words thrilled, as he said: "I do not believe that the gospel is weak today. It is just as powerful as in the days of the apostles." We may not be able to glory with such veterans of the cross. There was a time, however, when John G. Paton himself was inexperienced. I shall not forget seeing him—the picture of a patriarch—as with tears in his eyes he said, in a voice tremulous with emotion: "I do not see how a man can love Jesus without telling it to others, who can believe in him without trying to get others to believe also." That was the secret of his later, richer experience. We have felt the gospel's power in saving us. Let us so tell it to others, especially by the holy helpfulness of our lives, that

we shall see it manifested in saving them. Thus shall our experience increase. Thus shall we go on from faith to faith, from strength to strength, from zeal to zeal, from glory to glory. Thus shall we both live it ourselves and lead others to the source of the "Beautiful Life."

282. A beautiful twice-told tale is that told by L. W. Waterman, who heard it in Appleton Chapel as it was told to Harvard students. It is a story of a suggestive question—why it was asked, how it was answered, and the result. A Japanese student in America, when ushered into a clergyman's study, abruptly asked: "Sir, can you tell me how I can find the Beautiful Life?" To the questions of the puzzled clergyman he replied that he had seen, but did not care for, the Christian's Bible, church, or religion; but he had seen the Beautiful Life. It was lived in a boarding-house in San Francisco. The one who lived it was a poor, uneducated old man; but he was always helping others and was very happy. The clergyman impressively read Paul's great chapter on love as a description of the Beautiful Life. "It sounds like it," said the Japanese. Then he was told the story of Jesus and given a twentieth-century New Testament. Though inquiring for a more modern book, he took it and was gone. The next time they met, the student was on his way back to Japan to take an important position there. His face was aglow. As described by the clergyman himself:

"It was as the face of one of you young men who had just told of his love. He did not need to utter a word. He caught my hand and said: 'I can only stop a minute; but I felt I must see you once more, and tell you I have found the Beautiful Life; I have found Jesus.'"

CHAPTER XVIII

THE DEATH OF JESUS

CONCERNING THEORIES OF THE ATONEMENT

283. What does it mean to find Jesus? The derivation of his name suggests his mission. "Thou shalt call his name Jesus; *for* it is he that shall save his people from their sins." To find Jesus is to find the Savior. As his death has taken such a large place in the great salvation of the glorious gospel, we will give this chapter to the significance of his death. Let it be stated at the outset that the purpose is not to formulate and advocate a particular theory concerning what is commonly called the atonement. The purpose is simply to offer some suggestions that will make for right living, and to this end will help correct some erroneous ideas concerning the meaning of the cross. I have five suggestions to offer. The first is that the most important thing is, by no means, to make sure of a definite, clearly stated theory of the atonement. I would insist on this in the light of the Bible itself, of church history, and of analogy.

284. In the light of the Bible itself. One cannot read it without being impressed with the significance that is there attached to the death of Jesus, whose blessed hands "were nailed for our advantage on the bitter cross." The four gospels give about one-

fourth of their space to the treatment of the last week of his life. Their representations of his own attitude toward his death are suggestive. In the rest of the New Testament his life is seldom referred to; but the frequent references to his death and resurrection suggest that these were constantly in the thought of the early church. His death, undoubtedly, was viewed as very significant for salvation. Nevertheless, the New Testament contains no clearly formulated theory as to how his death saves. Not only that, but, from all the passages referring to his death, we find it exceedingly difficult to formulate a perfectly consistent and satisfactory theory. From a closer study of these passages, we more than suspect that Christ's death is somewhat differently viewed by different writers. We should not be surprised to be shown that it was somewhat differently viewed by the apostle Paul at different periods in his life.

285. In the light of church history. For about one thousand years the theory commonly held was that developed from the New Testament figure of the ransom. Christ's death was a ransom paid to the devil. It was even held, as suggested by Origen, that God exchanged for the souls of men the soul of Christ, which he knew could not be permanently retained by the evil one. It was actually believed by many that God thus outwitted the devil in the bargain. We wonder now how those Christians could ever have held such a crude, and even immoral,

theory concerning the significance of Christ's death. We do not deny, however, that they were saved from sin through that death. In the history of the church, men, who professed love for God and their fellows, have fought bitter theological battles among themselves because, while professing to be saved through the death of Jesus, they differed in their views as to just how his death saved them. Imagine some brothers wrangling over a brother's grave, and, in so doing, letting their other brothers die, when, by heeding the counsels of him who died and the lessons learned through his life and death, they might have saved their brothers. Such is much of the controversy in church history over the theories of the atonement.

286. In the light of analogy. I have heard scientists readily acknowledge their ignorance of the essence of electricity, and that they differed in their theories concerning it. That, however, did not prevent them from being benefited by the fact of electricity. A man may differ from others in his history of electricity, or may change from one theory to another, or may have no theory to speak of, and yet may use the mighty fact itself. So a man may differ from others in his theory of the saving significance of Christ's death, or may change from one theory to another, or even may have no theory to speak of, and yet, through the saving power of that death, be made at one with God. The legend goes that St.

Dominic, leading his forces to victory, went through the fight unharmed because he carried in his hand a large crucifix. The Christ of the crucifix was also untouched, but the cross itself was pierced by the weapons of the foe. That cross represents any particular theory of the saving significance of Christ's death. It may be marred. The crucified Christ, however, will remain unharmed to protect from the harm of sin and to lead to victory over sin.

CONCERNING FIGURATIVE REFERENCES

287. Our second suggestion is concerning figurative references to the death of Christ. Be very careful of a figure of speech, especially if it travels alone. Do not let it run on all fours, or it will take you into dangerous places. Do not try to bridge the gulf between man's sin and the holiness of God with the network of a single metaphor, or you will fall through its meshes. Let one metaphor be overlaid with a number of others, and even then be careful how you proceed. For instance, let the figure of cleansing blood (I John 1:7) be qualified by the figure of drinking the blood (John 6:56). Let the idea of a propitiation of an angry God be qualified with other representations of God, such as that he himself makes the propitiation. We could not then have such thoughts as found expression in: "I love Jesus Christ, but I hate God."

288. Be very careful about the figurative use of

the Old Testament sacrifices. Let it be kept in mind that, in the Old Testament prophets, such lofty passages as Isa. 1:10–17; Am. 5:21–24; and Mic. 6:6–8, emphasize righteousness as compared with rites and sacrifices. Progress was made when the prophetic idea of righteousness dominated the priestly idea of rites and sacrifices. Let not, therefore, the erroneous idea of actual sacrifice, that was condemned by these passages, return in the figure of sacrifice as applied to Christ's death, no matter by whom the figure may be used. Let the modern prophets inveigh against any figurative use of the death of Christ as a sacrifice that, in any way, works against the most strenuous endeavor for righteousness, mercy, and humble walking with God. If the death of Jesus makes for anything, it makes for righteousness. If it means anything, it means the impartation of righteous, joyous, strenuous love.

289. Surely in vain was the cross of Calvary stained with the life-blood of Jesus, if through his death men in the presence of temptation are but weakened with the false and fatal belief that the full penalty of their sins will not be meted out to them simply because they have that belief. The cross is not an iron anchor with which to grip the lazy shore of false security. It is the mast on which to spread the sail that makes for joyous progress to the haven of a heavenly bliss through Christlike character. Those who look upon it as a fire-escape from hell,

rather than as a means of rising above the selfishness of sin, have missed its mighty meaning for this sinful world.

> Cursed through the cure of Calvary's cross
> Are they, not cured through Calvary's curse,
> Who think the remedy a simple wash
> And would apply, but not assimilate
> The blood thereof which is the life thereof.
> Unless the death of Christ imparteth life
> What better than an idol is the cross?
> The faith that saves is not the faith that says
> That "Jesus died for me" and finds the blood
> A sleeping potion, not inspiring wine.
> The faith that saves receiveth life from God
> And manifests itself in loving deeds.

THE IMPORTANCE OF HIS LIFE

290. The third suggestion I would make in determining the significance of the death of Jesus is: Let due emphasis be given to the significance of his life. It is natural to expect that the knowledge of how he lived would be helpful in obtaining the knowledge of how and why he died. All will agree that we are on the way to wisdom concerning the meaning of his death when "we would see Jesus" in his life upon the earth. Edward Everett Hale believed Fanny Kemble was right when she told him she was glad she did not know more of the personal life of Shakespeare. He himself was sorry that Hallam Tennyson, in writing the biography of Lord Tennyson, had made that great poet seem very earthy.

Even though some may fear that increased knowledge of the actual Jesus would show a considerable difference between him and the Christ of theology, is it not true that the nearer we come to him, as he actually lived, the nearer may we come to the right position for the truest consideration of the meaning of his death?

291. The information concerning the life of Jesus given in the early non-Christian writings is very meager. Practically all the material for the study must be obtained from Christian sources and mainly from the New Testament. I would suggest that the Gospels of Mark, Matthew, Luke, and John be considered separately; that the first three be compared to get a synoptic view of Jesus; and that this be compared with the Jesus of the Fourth Gospel. I would suggest that other New Testament references to his life be carefully considered. I would not, by any false view of inspiration, interfere with the most critical investigations. I would be willing that those who are able to do it go back of the documents to estimate their worth. I would simply ask for an honest effort to find out who Jesus really was, and to walk with him whose feet pressed the soil of Palestine, and whose voice was heard upon its waters and among its hills. I have a passion to bring men into touch with Jesus of Nazareth and have them stay with him until he becomes Jesus of Calvary. Along the way of Jesus' life I would have men come to the foot of the cross and see the Savior.

292. Could his church come into touch with him thus, I think she would marvel, though often emphasizing the simplicity of the plan of salvation, that she herself should have stumbled over the simplicity of the way to God through him. To a modern Nicodemus asking concerning the way of salvation, "How can these things be?" the modern Philip makes his truest answer when he says: "Come and see. Get acquainted with Jesus himself. Follow the best that is in you as you learn of him, and you will find yourself at one with God." The Fourth Gospel gives as the words of Jesus: "And I if I be lifted up from the earth will draw all men to myself." If we can bring men into the magnetic field of this magnet, so that they experience the fact of salvation in being drawn away from sin, we need not care so much about their theories concerning the magnetic influence.

REVELATIONS AT THE CROSS

293. Our fourth suggestion is: Viewing his death as the climax of his life, what are its great revelations? There are certainly two—sin and love. It reveals the awfulness of sin. What a tragedy, what an awful climax to a protracted tragedy, was that scene on Calvary! The subtle selfishness of the legalistic religious leaders; their bitter opposition to the teaching of Jesus that religion was of the heart; the cruelty of their envy and hate; the coarse mock-

ery of the soldiers; the despicable conduct of Pilate; the dulness of even the disciples to the spiritual nature of their Master's work; their selfish ambitions even when the cross was near; their desertion in the time of danger; the shameful denial by Peter; the deeply dyed treachery of Judas; the insistent cry, "Crucify him, crucify him;" the travesty of justice when he was tried; the *via dolorosa;* the thorns and nails and spear; the shameful death-penalty; the protracted physical agony; the deeper agony because of the sinfulness of it all; the innocence of the victim; his heroic heart breaking because of the sinfulness of the world—what a revelation of the awfulness of sin! It not only reacts upon the sinner, but it reaches out with its awful consequences to the innocent, and smites and wounds and breaks the very heart of love. This is the depth of the sin of Calvary. It was a sin against love. "Be afraid of the love that loves you," says one; "it is either your heaven or your hell." Jesus "came unto his own and his own received him not." They enviously, hatefully, mockingly, cruelly put to death their best friend, who steadfastly set his face to go to this awful death in very love for them. This is the tragedy of Calvary. This is its glory too.

294. This brings us to the other great revelation at the cross—the revelation of love. Coming along the way of his life to his cross, we see this superscription in the language of religion, business, and

culture: "Jesus of Calvary, the King of love." How deeply the cross has impressed upon the souls of men the love of Jesus for God and man! It has been suggested that in all true love there are a recognition of worth, a desire to possess, and a desire to bless. How the cross seals the evidence to the presence and greatness of these three elements in the love of Jesus! The great test of true love is the third. For God's sake and man's, Jesus endured the cross and despised the shame. How brightly his love stood the fiery test of martyrdom! This is the glory of the cross. This is why "all the light of sacred story gathers round its head sublime." We have already referred to an American artist's suggestive picture of the crucifixion, where there are but two crosses visible—those of the robbers. Over them is a bow of hope. Between them, where we would expect the cross of Jesus with its representation of agony, is a flood of ineffable light. It is the light that gives hope to the world. It is the light of love.

295. Is it the love of God as well as of Jesus? Browning makes the aged apostle John say:

> I say the acknowledgment of God in Christ,
> Accepted by thy reason, solves for thee
> All questions in the earth and out of it
> And has so far advanced thee to be wise.

The place of increasing importance given to the belief in the divine indwelling has made this "acknowledgment" "accepted" more readily by many, and has

"advanced" them "to be wise" concerning the great questions of theology, including that of the significance of Christ's death. The story has frequently been told of the children to whom was given a dissected map of the world. Trying to put it together, they failed, until on the other side of its perplexing pieces they found pictures of different parts of a human body. Soon the picture of a man was before them, and lo! on the other side was a complete map of the world. How perplexing the relations within and between the different parts of the world of Christian theology! If men could but see Jesus in the symmetry of his "human life of God," these perplexing relations, including what we prefer to call the at-one-ment, would be better understood.

296. "Human life of God"—how meaningful that expression as we stand at the cross! What a glimpse it gives into the heart of God! God's heart bleeding because of sin! How awful then is sin! God seeing such worth in man, desiring so to possess him, yearning so to bless, and suffering on his behalf! What ineffable love! Suggestive, then, the words of President W. H. P. Faunce:

> The great conviction that in Christ the mind of God has entered into the life of man has been the source of incalculable moral energy. It is not so important to be sure that Christ is like God as it is to be possessed of the immovable conviction that God is like Christ; that God is not a Caesar or a Sennacherib; but is like Jesus. This is the renovating idea which has purified and uplifted the moral world.

This is the idea that will purify and uplift today.

LIFE IN VIEW OF THE CROSS

297. The words of Dr. Faunce lead us to our fifth and last suggestion: In the presence of the cross let us ask about our lives in view of its revelations. It should help us in the fight against sin in our own lives and in the lives of others. It is said that, when Cameron of Lochiel was asked to fight for Prince Charlie, and it was doubtful what he would do, he was told: "If this prince once sets his eyes upon you, he will make you do whatever he pleases." The prophecy came true. We would that any hesitating in the fight against sin could be brought along the course of Christ's life to the knoll of Calvary itself, that the "Strong Son of God" might look into their hearts; for "one look of that pale suffering face" would make them feel the "deep disgrace of weakness." In a discussion in Chicago Commons a socialistic workman arose and said: "It was to get the beast that is in man out of us all that Christ hung upon the cross; and it makes a fellow's heart full to think he had to die for that." Among the things with which it fills the heart is an intense desire to be superior to beastly weaknesses, to be free and to help free from sin, to be good soldiers of the cross in a Christlike fight against sin.

298. Standing at the cross should also help us test our love by the love that is there revealed. How often

our professed love is almost lacking in one or more of the elements of the love of Jesus! The comparison of our love with his, as we stand at the cross, will quicken in us a strong desire for a truer love. "To let the new life in we know desire must ope the portal." The new life that we desire is the life of truest love. Love begets love. "We love, because he first loved us." In the practice of medicine the blood of the strong has sometimes been inserted into the body of the weak, who have been strengthened thereby. So the Christlike life, the Christlike love, of God has been imparted to those who yearned for it at the foot of the cross. As thus, in yearning faith, they have fully yielded to its wondrous spell, they have been hypnotized with such Christlike love that, at times, they have felt that they could do all things, even to the enduring of the cross, for the love of God and man.

299. Principles are more easily understood and lived when they have been seen exemplified in the lives of persons. The principle of love, the great principle of Christianity, is more easily understood and lived in the light of the knowledge of the cross of Jesus. When asked how popular liberty could best be taught, Mirabeau replied: "Begin with the infant in the cradle, and let the first name it lisps be Washington." What is the best way to teach popular freedom from the thraldom of sin? Begin with the infant in the cradle, and let the first name it lisps be Jesus. "It is he that shall save his people from their

sins." "To steep ourselves in him," says one, concerning the "founder who himself was what he taught," "is still the chief matter; but to restrict ourselves to him means to take a point of view too low for his significance. Individual religious life was what he wanted to kindle and what he did kindle; it is his peculiar greatness to have led men to God, so that they may henceforth live their own life with him."

300. What a leader! Next to him in founding Christianity was Paul. Why? Mainly because, as a great theologian who lived a strenuous life, his peerless poem on love (I Cor., chap. 13) was the expression of his heart; and because, as one who lived a Christlike life of self-sacrificing love, he pointed others to the Christ. To the Corinthians he wrote: "Be ye imitators of me even as I also am of Christ." His words suggest the leading musician of an orchestra. From his instrument the other instruments have been tuned, but he himself, with the rest, is under the direction of the conductor. If Paul, who made many hearts to respond to the harmony of heaven, be considered the leading apostle, he himself looked to Jesus Christ as the peerless leader. The recognition of this leadership, this lordship, of Jesus has made, and still makes, for unity. To quote again from Dr. Faunce:

> In this unity are included many who, by reason of intellectual constitution or training, will prefer a formula which

differs from yours or mine. They may halt over our phrases while they share our attitude. They may confound the persons or divide the substance, while following Jesus Christ to prison and to death. If, in the interests of truth, we must guard our creed-subscription, in the interest of the Christian life we must guard against an intolerant intellectualism which would ask, not what is a man's supreme allegiance, but what is his latest definition.

Recognizing the unifying and inspiring influence of the name of a great leader, let us rally round the cross, with the cry: "The Lord Jesus!" In the summer of 1889 the students at Northfield were electrified by a cablegram from Japan. In it the Christian students of the Sunrise Kingdom sent this striking message: "Make Jesus king." To us, in whose hearts and lives selfishness has still great, and with some it may be increasing, power; to us, away from God and in need of a great leader to bring us back to the Father; to us, as along the way of Jesus' life we have come to the cross—to us, through the ocean of God's grace, there comes this living message charged with the electricity of God's love: "Make Jesus king." Well for us if we can sing: "The King of love my Shepherd is." As the "good shepherd" who laid down his life for the sheep, in the fatherhood of God Jesus "saw one clue to life and followed it." To follow him is to find the Father.

CHAPTER XIX

THE FATHERHOOD OF GOD

INTRODUCTORY

301. The development of the idea of Deity meant more than increased dominion for Jehovah. It meant the changing of his character. Though in Malachi we read, "I, Jehovah, change not," and in James of the "Father of lights with whom can be no variation," yet man's conceptions of God have varied widely and have changed. In the second part of the second century Marcion taught that there were two Gods in Scripture: one the just demiurge of the Old Testament Jews, and the other the good God of the New Testament Christians. Someone has said: "There is no widely propagated error which is not based on some fundamental truth." The widely propagated error in Marcion's teaching was that the God of Christians was altogether unknown in Old Testament times. The fundamental truth was that he was not as well known then. Though the father loves his babe, he is to it at first little more than a thing. Later he is little more than a stranger. Still later, however, he is looked upon as father, whose fatherliness is increasingly appreciated as the child develops. As with a child, so with a race. The people of Jehovah had to pass through many develop-

ing experiences (settlement in Canaan, rise of monarchy, exile, the coming of Jesus, etc.) before it came to a high appreciation of his fatherhood.

302. Ephesians 3:5 at least suggests the truth that clears away so many moral and other difficulties in the Scripture, throws light upon many passages otherwise obscure, and enables us the better to "assert eternal providence" and, through Scripture, "to justify the ways of God to man." It enables us to see Moses, Samuel, Amos, Hosea, Isaiah, Ezekiel, and the rest rising as high and higher mountain peaks, in their revelations concerning God, until their highest summit was reached in Jesus Christ. He connected earth with heaven and showed the way for men to get to God the Father. He was, however, by no means the first to teach the fatherhood of God. This is to be found in Old Testament times inside, and even outside, the Old Testament itself. Among the Greek gods Zeus was the "father of gods and men." In the very name "Jupiter," "best and greatest" of the Roman gods, is found the word for "father." It is worthy of note that the Koran does not use the term "father" as a name of God. In discussing the term "Son of God" we have already noticed the Old Testament meaning of divine fatherhood. What Jesus did for the conception of God's fatherhood was twofold—he gave it more prominence and he put a richer meaning into it.

303. What meaning has it for us today? "Father,"

like "cause," is a relative term. As cause always implies effect, father always implies child. If God be father, who are his children? Are all men? In John 8:44 we read that Jesus said: "Ye are of your father, the devil . . . . ." How, then, could they be children of God? Is it possible for a child to have two fathers? Does not the forty-second verse imply that Jesus thought that God was not their father? Again, is it possible to be father to the same child twice? Could God be father in creation and also in regeneration or new-birth? Should not "Our Father" of what is commonly called the Lord's Prayer be used only by Christians? From the fact that God is father, what can be inferred concerning his children? In what way or ways, and for how long, has God been the father of Jesus? What is the relationship between the Father and the other persons in the Trinity? The attempts to answer these questions have occasioned many controversies. We would suggest what may show that the dispute, after all, is due not so much to different views of doctrine as to different uses of terms. It would make for harmony if four things were recognized more commonly and clearly than they are: I. There is a radical difference between the real and the figurative meanings of fatherhood. II. As used concerning God in his relationship to men, the term "father" is figurative. III. Taken figuratively, the meaning the term is so elastic that different men at the same

time, and one man at different times, may use it with widely different meanings. IV. In any discussion concerning it the utmost care should be taken that each understands just the meaning intended when he, or the other, uses the word "father," or related terms.

REAL FATHERHOOD

304. I. What is real fatherhood as distinguished from that which is figurative? Though the meaning of real fatherhood varies considerably, and is therefore difficult to define, we find something that is always there. In this it differs from figurative fatherhood in the meanings of which there is nothing that is always present. That meaning which is constant, without which there is no real fatherhood, and which we therefore call its primary meaning, is male parentage of a human child. The secondary meaning, which varies and may include fatherly love, etc., is not absolutely essential to real fatherhood. For instance, a man may be a father and not be fatherly, for he may not know that he has a child. If, therefore, a definition of real fatherhood be asked for, the only logical definition is its primary meaning. While real fatherhood *may* mean more than mere male parentage of a human child, it *must* mean that. If, where the term "father" is used, it does not *include* this meaning, the reference is not to real, but to figurative, fatherhood.

FIGURATIVE AS USED OF GOD

305. II. Can there be any question but that the reference is figurative when the term is used concerning God as the father of men? When the Psalmist called God his shepherd, God was not a real shepherd to him. The term was a human term figuratively applied to God. When, in Isaiah, we read, "Thy Maker is thy husband," we do not think of God as a real husband. The word obtained from human relations was simply used figuratively concerning God. So, when we speak of God as our father (whatever may have been the meaning of Eph. 3:14, 15), is it not true that the term, as used concerning God, is taken from the relation between a man and his child, and is applied figuratively to God? As when we say of a certain child that his father is his God, so, when we say that God is "Our Father," do we not in each case use a figure of speech? As when we say a certain father is godly, so, when we say that God is fatherly, do we not speak in metaphors? This common figure of speech is defined as that "in which one object is likened to another by asserting it to be the other, or speaking of it as if it were that other." It differs from the figure called "simile" because in the simile a word of likeness is expressed. That which distinguishes it from the simile is that which causes it to be less readily recognized as a figure of speech. As if, then, to show that where fatherhood elsewhere in the Scriptures is

used concerning God it is a metaphor, the "word of likeness" is expressed in some passages where we read:

> *Like as* a father pitieth his children
> *So* the Lord pitieth them that fear him.
> *Even as* a father the son in whom he delighteth.

306. As the primary meaning always essential to real fatherhood is "*male* parentage of a human child," when the term is used, not only of the devil as father of men and of God as father of lights, but also of God as father of men, surely the meaning is metaphorical. In different religions the goddess has had a prominent place, especially among people who recognized the mother as the head of the family. It seems necessary to use some pronoun in speaking of God. Though, of the three, "he" is used rather than "she" or "it," yet, after all, is God really a male? Unless as such he has begotten human children, he is not their real father. Unless as such he begat Jesus as a human child, he was not his real father. Suggested by such terms as "first-born" and "only-begotten," the expression "eternal generation"—the Father's eternal generation of the Son—is most evidently a figure of speech. Surely for most, at least, it is not necessary to go farther. As in order that there may be male parentage there must be female parentage, need we ask that, if God be a real father, how about the real mother? If the immanence of God be taken to mean that God, being

in all fathers, is real father to all, then, in the same way, he has also real motherhood and childhood. In times of sorrow as in God's presence I have been as "one whom his mother comforteth" (Isa. 66:13). I have felt God was a mother as well as a father. Is God a real mother? It would not be necessary to carry out this line of thought as far as we have, if it were not that many, who readily recognize as figures of speech the representations of God as shepherd or as king, yet have great difficulty in understanding that the representations of God as father are also figurative. I have even heard a self-made theologian who was so incapable of distinguishing between literal and figurative language that he strenuously asserted that the new-birth was literal. Many fail to see, not only how crass it is to think of God as a real father of men, but also how narrow. The term "regeneration" is but a figure of speech. Paul uses the figure of adoption. Regeneration and adoption, taken literally, are contradictory.

307. With some there is the feeling that, when real fatherhood is taken away, everything is gone. If this feeling were displaced by the conviction that the figurative meaning is richer than the real, and that the reality that the figurative meaning seeks to express is richer than the meaning of the figure at its best, how much misinterpretation and controversy would be saved! The "good measure" of the figure, even though it be heaped up, "pressed down and

shaken together and running over," is still unable to contain the rich meaning of the reality of God's relationship to us. Faber sang:

> The love of God is broader
> Than the measure of man's mind.

While man's mind is limited, his speech is yet more limited. God certainly is greater than any representation of him in limited human speech. Kept down by the inadequacy of literal language, the human soul seeks by figures of speech to climb nearer the expression of the truth it feels concerning God. One of its highest figures is that of fatherhood, but the reality is higher still.

ELASTICITY OF FIGURE

308. III. Because of the elasticity of figurative language, the range of the possible figurative meanings of "fatherhood" is limited only as the power of the imagination is limited. The American school boy can say that Washington was the "father of his country." Wordsworth said: "The child is father of the man." Elisha called Elijah his father, and was called father by the king. Job said that he was a father to the needy, and that corruption was his father. God is the father of rain as well as of lights, and he is the begetter of the dew. If one has imagination strong enough he may stretch the figure of fatherhood so that it would practically cover his whole conception of God. To this there is no serious

objection, provided it be recognized that fatherhood is a figure; and that other figures, such as kingship, may be similarly stretched. Here are three persons —a good man, a bad man, and a boy who is not the real son of either of the men. Speaking figuratively, however, the good man may be kind enough to the boy to be called his father; and the boy may be enough like the bad man to be called his son. So, speaking figuratively, the good God may, in some ways, be a father to those who, because of their badness, are called children of the devil. A child can have only one real father. Speaking figuratively, however, the one child may have two fathers; and the one man may be father more than once to the same child. God could not be man's father in creation and also in regeneration, if we look upon fatherhood, in both cases, as real. If, however, we look upon them as figures of speech, they may each express an important truth. The question is not: "Which is real?" Since both are figurative, the question is: "What is the meaning of each?" Whenever we use the term "father" otherwise than concerning the male parent of a human child, the question is not: "Does the term denote real fatherhood?" In the unlimited variety of possible figurative meanings the one question is: "Just what is the meaning intended?"

309. In this variety some applications of the figure are more fitting than others. The sculptor who

makes a childlike statue may be said to be its father. If he should give life to the statue, so that in many respects it would be like himself and capable of loving him, the term "father" would be more fitting. If further, by means perhaps of another being, the living statue so increased in likeness to its maker and in love for him that the relations between them become considerably changed for the better, the term "father" has a richer meaning and is still more appropriate. So the references to God's fatherhood of creation vary in appropriateness, and are not so rich in meaning as the references to his fatherhood of regeneration. In Browning's "Saul" we read:

God made all the creatures and gave them our love and our fear
To give sign we and they are his children, one family here.

While the poet thus may sing of even the other animals as God's children, yet the figure of father is more fitting when used of God's relationship to all men, who are figuratively represented as being made in his image; and the figure is more fitting still for those who, through Christ, are made still more like God and have closer fellowship with him.

CARE IN MAKING MEANING PLAIN

310. IV. Because, therefore, the figure may mean much, or little, and sometimes that which, when taken literally, is contradictory, is not the great need simply that, when fatherhood is used concerning

God, the one who uses it be more careful to make plain what is really meant? It is important here to ask how much the relation between the relative terms, "father" and "child," helps to understand the meaning of the one from the meaning of the other. All we can answer definitely concerning real fatherhood and real sonship is that the primary physical meaning of the one necessarily implies the primary meaning of the other. On the other hand, while, from the figurative meaning of the one, more or less may be indefinitely suggested or naturally expected concerning the other, *nothing definite is necessarily* implied. A man, for instance, may be fatherly to one who is not filial to him. Since "divine fatherhood" and "human sonship" are figurative terms, we cannot necessarily infer from the meaning of the one anything definite in the meaning of the other. The meaning of each is to be determined neither by the term itself nor by a necessary inference from the meaning of the other term. While both these ways may be helpful in finding its meaning, that which determines it is the way in which the term is used. The one who uses it in a discussion about it should therefore be careful to make his meaning plain.

311. It should be borne in mind that the figure of fatherhood, in both its universal and its limited sense, is legitimate whether or not, as thus used, it is to be found in the Scriptures. It should also be borne in mind that, as its meaning varies according to our

view of God, the passages to be searched for an understanding of it are not simply those where the figure itself is stated or suggested, but all those that teach anything concerning God in his relations to men. Remembering that the expression is figurative, there surely can be no objections to saying what to all may express more or less truth, namely, that God is the father of *all* men; but it should not be ignored that in the Bible the great thought is that the filialness of loving obedience to God means enjoyment of his fatherliness, of love, communion, etc. If with the recognition that divine fatherhood and human sonship are elastic figures it also be recognized that the work of interpreters is not to put meanings or emphasis into the Bible, but rather to show what meanings are there and with what emphasis, how much misunderstanding and misinterpretation would be saved! My prayer is that this irenicon will give some a clearer understanding of terms, and thus help them out of the dark labyrinth of discussion into the sunlight of the glorious truth that is figuratively but fittingly represented as the fatherhood of God. I hope it has been shown that the difference, after all, has been mainly, if not altogether, a difference in the use of terms.

312. Is not the same true concerning the doctrine of the Trinity—one God, but three persons? Would it not make for harmony if the fact were made known generally that the meaning of the word

"persons" has greatly changed? The Latin word *persona* meant a mask worn by an actor. The one actor could have different masks.

Modern thought insists upon the separateness and self-included nature of personality—a conception unknown to antiquity; and if we claim that there are three persons in God, we cannot wonder if we are understood to mean that there are three full personalities, like three men—an idea scarcely distinguishable from that of three Gods. The word *persona* indicated, and should still be understood to indicate, much vaguer distinctions. It corresponds more nearly to the word "character" as it is used in the drama. In early Christian discussions it was never meant that there were three modernly conceived persons in God, nor can it now be maintained. . . . . There was no such word as "Trinity" in apostolic times, and no perplexing thought of the mystery of three in one. There is no indication that Paul ever encountered the question how the three are one. The spiritual and practical interest was at the front. Belief in Father, Son, and Spirit, all divine, was light, not darkness, to the eyes of the early Christians, as the New Testament shows. The divine Son had been among them, the divine Spirit dwelt in them, and by both the divine Father was made real to them. (W. N. Clark.)

313. In a passage in Ephesians, treating of the work of Christ, we read that "through him we both have our access in one Spirit unto the Father." If, as is commonly done, we spell "Spirit" with a capital *S*, this text is strikingly illustrated by a painting by a German artist. An older brother is down on his hands and knees. On his back is his younger brother, put there, it would seem, by the mother,

who is lovingly watching over him. The father has stretched out his arms and is saying: "Come, come!" Aided by his elder brother, and under the watchful care of the mother, the little fellow is going to his father, and the whole picture is one of joy. Jesus is often called man's elder brother. The Holy Spirit has been called "the mother-principle in the Godhead." Through the aid of God as Holy Spirit, and through Jesus as Son of God, man, in his childhood of weakness, is brought to God, the loving Father. Thoughts of the Son and of the Holy Spirit help to make the meaning of God's fatherhood richer to us. The more we learn about Jesus, the more loving and redemptive the Father becomes to us. The more we take hold of the truth in the doctrine of the Holy Spirit, the closer does it bring "Our Father" to us. After all, however, the truth about the relationship between the Father and man must be experienced to be known. The richer the experience, the greater the knowledge; and the fuller the religious life, the richer the experience. In our treatment of Jesus as the Messiah we touched the question of what Jesus thought of himself as the Son of God. Oh, the depths of Christ's knowledge of God, the Father! How unsearchable his experience, and his life past finding out! The Christian religion will prove itself to be *the* religion, as it proves itself to be that in which this experience is richest and the result the best.

CHAPTER XX

THE HEREAFTER

CUTTING AND POLISHING A DIAMOND PRINCIPLE

314. In our treatment of the question of the hereafter we shall first notice the cutting and polishing of a diamond principle, and then consider more specifically questions concerning hell, Satan, and the larger hope. As mortals who today are here and tomorrow are gone, more than the miser loves his gold, we long for diamond truths concerning the hereafter. We need to guard against the mistake said to have been made by Brazilians who, in their successful search for gold, failed to see that with their gold were diamonds. We have the highest appreciation of the rich discoveries of golden fact only as we find among them the diamonds of truth. If in the Old Testament we should carefully examine the people's belief in the shades of Sheol, the poetic hints and hopes of a hereafter, and the prophetic belief in resurrection to retribution (including rewards); if, also, we should scrutinize the extravagant, inconsistent views of the Jews when Jesus came, the spiritual, practical teachings of Jesus while he was here, and the queryings of the Christians after Jesus died: amid their golden treasures what Kohinoors should we find to enrich our lives?

Our lives would be blinded to a number of lesser gems by the brilliancy of an abiding principle, with its different facets of application. The abiding principle is that true and lasting life consists in oneness with God. There were progressively lustrous applications of this principle as through different, and often sad, experiences it was seen from better points of view. This Kohinoor of truth, found at first almost in the rough, has been cut and polished through the experiences of the ages, until today it shines forth as one of the brightest gems in humanity's crown.

315. This cutting and polishing process, though to be discerned in the life of the individual, is most marked in the history of the people. It is instructive to compare the thought of the apostle Paul with the representation concerning good King Hezekiah who lived before the exile. We read that after Hezekiah "was none like him among all the kings of Judah nor among them that were before him, for he clave unto the Lord." Yet we read that, when he was ill nigh unto death, he felt he was going "into the gates of Sheol," where he would be deprived of divine and human fellowship, and would simply exist as an intangible shade in the underworld of darkness and dust. For him to die was loss. Paul wrote: "For me to die is gain."

316. What made the difference? It was not that Hezekiah was in the noontide and Paul, "the aged,"

was in the eventide of life. The explanation lies in the fact that the good king and the great apostle belonged to different stages in the development of the Christian doctrine of the hereafter. This development through the centuries, but especially through Jesus Christ who "brought life and immortality to light," cannot be shown better than through the words of Hezekiah and Paul. Pathetic is Hezekiah's plea to Jehovah for continued life:

> Sheol cannot praise thee, Death cannot celebrate thee;
> They that go down into the pit cannot hope for the truth.
> The living, the living, he shall praise thee as I do this day,
> The father to his children shall make known thy truth.

Exulting are Paul's words in prospect of death: "For me to live is Christ, and to die is gain. Having the desire to depart and be with Christ; for it is very far better" (Phil. 1:21–23).

317. "For me to live is Christ"—that explains it all. In the famous words of Raymond Lull: "He who loves not lives not; he who lives by the Life cannot die." Paul's soul was enriched with the diamond principle of immortality. To him its most lustrous facet was the love of God in the face of Jesus Christ. His life was "hid with Christ in God." A German ballad, with two words changed, fittingly expresses what was to Paul the truth about heaven and hell:

> O mortal, mortal, what is heaven?
> O mortal, what is hell?
> To be with Jesus that is heaven,
> Without him that is hell.

318. Prominent in the message of the early church was the belief in the resurrection of Jesus. "Whatever may have happened at the grave and in the matter of appearances" to inspire with this belief, "one thing is certain: This grave was the birthplace of the indestructible belief that death is vanquished and there is a life eternal." The life of Jesus was such that he could not die. A bright lad, from far inland, who has never seen the ocean and its tides, comes into the city of St. John, N. B., where the difference between the tides is very marked. He sees a beautiful vessel somewhat sunk in the unsightly mud of one of the slips. Though he sees that valuable cargo is being obtained from her, he feels somehow that there must be some mistake somewhere. When, however, he learns of the incoming tide by means of which the vessel will be able to wing her way out into the ocean beyond, his perplexity comes to an end. In spite of all we have received from the beautiful life of Jesus, freighted as it was with such heavenly blessings for the sinful world, we feel that there would be some mistake about it, after all, if we had not the assurance that the tidal wave of enduring life has borne him beyond present human vision, out into the illimitable ocean of God. This, in a figure, is the great thought in the accounts of the ascension—Jesus, though now unseen, lives. The tide that bears one vessel may bear many more. Because we are assured that he

lives, we are filled with the inspiring hope that we shall live also.

319. From the life of Jesus we do not obtain details as to the nature of the life beyond. Thinking of his departed dead, the poet stood upon the precipice of life. Dropping over it the plummet of the concentrated thought of ages past, he sought to reach the depths. He listened, but in vain. The awful silence was broken by the cry from the depths of his own heart:

> Ah Christ, that it were possible
> For one short hour to see
> The souls we love, that they might tell us
> What and where they be.

Yet as a dying swan the same poet sang this sweetest song:

> For though from out our bourne of Time and Place
> The flood may bear me far,
> I hope to see my Pilot face to face
> When I have crost the bar.

From the life of Jesus we are assured *that* there is to be enduring life, but are not assured in any detail *what* it is. In answer to many questions concerning the "what," we must answer: "We do not know," "May be so," "It seems so," etc. Adapting the saying of another, we prefer to be ignorant of some things concerning the next world rather than know a good many things that may not be true.

320. The teaching of Jesus concerning the here-

after seems to have been practical rather than theoretical. The one great thought was that life here determines life hereafter. He gets into heaven hereafter who gets heaven into him here. Hell begins here. Its brimstone is sin. Sin and hell are correlative terms—the one implies the other. The essence of hell is separation from God through sin; and the essence of heaven is fellowship with God in righteousness. The way to both and the keys to both are ways and keys that make for character.

321. Throughout the Scriptures heaven is represented as God's dwelling-place, and therefore heaven. The Old Testament picture is rather that of a heavenly king on a throne high and lifted up above his subjects. The New Testament picture is that of a heavenly father who has provided for his children a "house" of many rooms. This fellowship with God as "father" is one of the brightest facets of our diamond principle. We pass now to a more specific treatment of questions concerning

HELL, SATAN, AND THE "LARGER HOPE"

322. What is the New Testament picture of hell? We read in Mark of "hell where their worm dieth not and the fire is not quenched." The word here translated "hell" is one of the three thus translated in the Authorized Version of the New Testament. It is the word "Gehenna." The other two are "Tartarus" and "Hades." "Tartarus" is found

only in II Pet. 2:4, where we read of the punishment of angels; "Hades," in the New Testament, corresponds to "Sheol" in the Old Testament, and to the Old English use of the word "hell" as the hollow, hidden place. This is the sense in which it is used in the Apostles' Creed, where we read of Christ that "he descended into hell." The Greek word that corresponds to the modern meaning (as a place of torment) is the word "Gehenna." It is made up of two words that mean "the valley of Hinnon." This was abhorred as the place where some Israelitish children had been offered in sacrifice to Moloch. It was used as a place of refuse in which, it is said, fires were constantly burning. Whatever may have been the use of the word in Old Testament times, in the period between the Old Testament and the New Testament in Pharisaic Judaism it became a term which, though varying in meaning, was understood to denote a place of punishment in the world to come. As such evidently it is used in the gospels; and of the twelve times it is used in the New Testament it is found eleven times in the reported sayings of Jesus.

323. The belief in Satan and his hosts, developed, as we have seen, by New Testament times, continued with various modifications throughout the Christian centuries. It found expression in such works as Dante's *Inferno*, Milton's *Paradise Lost*, and Goethe's *Faust*. In view of the prominence

given to this belief, not only in the part of the Scripture most highly valued, but throughout the subsequent history of the church, the comparative silence concerning it in scientific and philosophical Christian circles today is very significant. It is one of the things that must be taken into account in the question of the authority of Bible, Fathers, Schoolmen, reformers, etc., for the church of today.

324. While it is the head that finds difficulty in the doctrine of the devil, it is the heart that rebels against the doctrine of eternal punishment for so many. However much we may minimize the use of the term "Gehenna" as a figure of speech, and however much we way take refuge in the substitution of the expression "enduring punishment," it remains that we have, in the four gospels, not one clear passage to show that Jesus thought of the punishment of the wicked as coming to an end. If found at all, this must be found, not as the teaching of any particular passage, but rather as an inference from the revelation in and through Jesus that his Father was a God of love and grace, and his religion was one of hope. Jonathan Edwards' awful sermon on "Sinners in the Hands of an Angry God" is not rightly understood unless we realize that back of it was a heart throbbing with love for man and filled with the high practical purpose of saving him from sin. Similarly we do not get the right understanding of the gospels concerning future punishment,

unless we feel in them the throbbing of love and the earnest desire to save men from sin.

325. Is it hell for the great majority? The following pictorial representation has shocked some into thinking more deeply into the great problem. At the top of the picture is a radiant cloudland. In the center of this, and enthroned in effulgent glory, is the heavenly Father. In the middle of the picture is the earth. It is represented as God's manufactory of immortal souls. At the bottom of the picture is the flaming pit of perdition. What is the output of God's manufactory? Look! On the left an awful torrent of human souls is falling over the edge of the earth into perdition. On the right, here and there, a winged soul is ascending to glory. Are few to be saved? Are the great masses of humanity but refuse (and O God, for eternal burning, literal or figurative), and from the great manufactory, built by God himself, is the output only a few souls?

326. If so, we can understand why Froude should say: "Alas: then, if Omnipotence could not bring but wild grapes there, why was the poor vineyard planted?" and how Bloody Mary could say: "It is fit that I should burn the heretics here whom God is to burn in the other world forever and forever." We can enter, too, into the mood of an eminent Presbyterian divine and commentator, when he gave expression to his perplexity in these words:

Friends tell me that they have been able to find light on this problem. I have listened to their explanations and have tried to understand them; but when I look over the world and see millions on millions of men utterly careless and indifferent, and going down to everlasting death, and when I remember that only God can save them and he does not, I am struck dumb. It is all dark, dark, dark to my soul; and I cannot disguise it.

Many humane hearts, yearning for a larger hope and not finding what they want in the specific references in the New Testament, are inferring it from the general revelation that "all's love," though "all's law." Many are crying out in a kind of agnostic faith:

> Behold, we know not anything;
> I can but trust that good shall fall
> At last—far off—at last to all,
> And every winter change to spring.

327. We read in the thirteenth chapter of Luke that, when Jesus was on his way to Jerusalem, "one said unto him: Lord, are they few that are saved? And he said unto them, Strive to enter in by the narrow door: for many, I say unto you, shall seek to enter in, and shall not be able." The word translated "strive" is the word from which comes our English word "agonize." This passage, then, suggests those thrilling lines of Arnold:

> No! No! the energy of life may be
> Kept on after the grave, but not begun;
> And he who flagged not in the earthly strife,
> From strength to strength advancing, only he,
> His soul well-knit and all his battles won,
> Mounts and that hardly to eternal life.

328. Are they few that are saved? We answer: "Strive to enter in." We would not, could not, be dogmatic concerning the number and destiny of those who have little or none (if indeed there be any with absolutely none) of the spirit of striving. We are helped by the thought that they are in the hands of the Father whose name is Love. This is the thought that is back of the larger hope. We rejoice in hope concerning those who strive; and in proportion as they have the striving spirit do we entertain for them a bright and brighter hope—a hope that inspires to Christlike living here. It is the hope of Browning's grammarian:

> That before living he'd learn how to live—
> No end to learning:
> Earn the means first—God surely will contrive
> Use for our earning.
> Others mistrust and say, "But time escapes;
> Live now or never:"
> He said, "What's time? Leave Now for dogs and apes:
> Man has Forever."

CHAPTER XXI

THE CHRISTIAN LIFE TODAY

ITS POWER

329. Our chapter on "The Hereafter" closed with the thought of the importance of the life that now is. In the present chapter we will consider the power, the problems, and the prospects of the Christian life today. First, its power. As a life the Christian religion, though hidden, is not like the hidden talent of the parable. It is like the leaven which the woman hid in the measures of meal, like the machinery in the hold of a steamer, like the dynamos in the power-house of the city. It is hidden to leaven the world for good, to make for progress on the ocean of life, to illuminate the world with the light of heaven; it is hidden, yes, but for power. What is the nature of its power? We shall notice that, while purity, righteousness, and mercy enter into it, its one great, underlying principle is love. This, expressed in a personal way, is Christlikeness. The power of the Christian life is the power of purity. As the strength of Sir Galahad was as the strength of ten because his heart was pure, Christianity is powerful if it be pure and undefiled and keeps itself unspotted from the world. It is the religion of joyous power, as its huts and palaces are

homes for the children of God rather than barns for the animal man; as with it marriage means, not license, but liberty to take up a great trust; and as its adherents heed such injunctions as are given in Col. 3:5–17. If, like Lancelot, the mightiest knight of King Arthur's court, it is impure, in view of the highest endeavor it will say as Lancelot concerning the search for the Holy Grail: "This quest was not for me."

330. The power of the Christian life is the power of both justice and mercy. The Christian religion "does justly." They were playing beneath the lilacs under my window—Charlotte, my neighbor's little girl, and her companion. The companion had taken a great liking to a toy that Charlotte had. When a doll was offered for it, Charlotte quickly asked: "What doll, your big one?" So great was the desire for the toy (which was in sight) that the answer came: "Yes, I will give you my big doll." There was silence for a moment. Then I heard Charlotte's voice, in a tone I hope never to forget, as she slowly said: "I'd like to, but it wouldn't be fair to you." When the opportunity comes to get gain from others, and the lower self "would like to," the religion of Jesus refrains if it would not be "fair" to them. The Christian religion seeks to be fair and more. Because it walks humbly with its God, it not only does justly, but it "loves mercy." It is not only moral and just, it is philanthropic. It

dominates animalism and cultivates a joyous altruism. The place that lower religions give to rites it gives to righteousness, while to its righteousness it adds what has been called the "greatest thing in the world"—love.

331. The power of the Christian life is the power of love. Apparelled in the majesty of simplicity, she sways the scepter of righteousness, which is the scepter of her kingdom. Of all the Christian graces love is queen. How beautiful she is when she rejoices with them that rejoice! Her smile is full of sunshine, and her laugh of merry music. More beautiful is she, however, when she weeps with those that weep. Her tear-drops are richest diamonds that reflect into the darkened soul the celestial light of sympathy. Even more beautiful is she as she blesses them that persecute her, as she blesses and curses not. Because her heart is filled to the brim, it overflows in kindness, even to enemies at the slightest touch of an opportunity to do them good. Love was the secret of the wondrous power of Christianity in the early centuries of its history. Love is the secret of its truest success today. In its pure and joyous spirit of loving sacrifice for others is its greatest difference from other religions. The Christian life is not a selfish career, but an unselfish mission. Its one great, underlying, all-embracing principle is love.

332. This, expressed in an inspiring personal term,

is Christlikeness. We read that the Son of man "came not to be ministered unto but to minister, and to give his life a ransom for many." We also read that "he said unto all, If any man would come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever would save his life shall lose it; but whosoever shall lose his life for my sake, the same shall save it." The Christian life, however, is not simply for the imitation of Christ. It is for the reproduction of his work. We follow his example in proportion as we have the same life within us. How did that life manifest itself when he moved among men? The Gospel of Mark tells that he was a carpenter as well as a teacher. In going about doing good he ministered to the body as well as to the soul. Can we say, however, that he entered into every department of life? A modern poet overheard the heart of a bereaved parent softly say in the presence of the Crucified: "Thy wounds were many, but thou hadst no child." Because of the simpler life of his time, should we expect his teaching to give in any detail a definite social programme for the complex life of today? We know, however, that he did teach some great principles; that with personal purity and altruistic power he did enter into different departments of life; and that the application of these principles and the presence of this life are needed to solve the great commercial, social, and religious problems that confront us today.

ITS PROBLEMS

333. So great are these problems that many a conscientious man, situated so that they are pressing upon his soul, is tempted at times to cry out with Hamlet:

> The time is out of joint; O cursed spite
> That ever I was born to set it right.

Before considering the different problems, let us find *the* problem. If there be such, what is the one difficulty that underlies them all? Those who have gone beneath the surface of the problems recognize that back of immorality, private or public, beneath the spirit of competition in business, underlying the unjust distinctions in society, and underneath much of the perpetuated differences in doctrine, the fundamental cause of all the difficulty is selfishness—selfishness of the individual heart. It is manifested by the cultured as well as by the ignorant, by the poor as well as by the rich. It has therefore been well said that "all quick and easy processes for regenerating society without regenerating the individuals that compose it are delusions."

334. The problem of problems then is: How is this selfishness of the individual man to be overcome? Culture is good, but mere culture is not enough. A man may be very cultured, as the word goes, and yet be very selfish. His selfishness does not manifest itself in such gross ways, perhaps, but it may be present in even greater strength. The

good manners of the cultured consist in little sacrifices. Because of these sacrifices culture is good, but because they are little it is insufficient. Legislation is also good, but mere legislation is not enough. Laws cannot enforce themselves. If good laws do not have back of them healthy public opinion, they may be miserable farces. Laws that would do away with the free play of selfishness would need back of them strong, unselfish, public opinion; and in proportion as they had that they would not be needed.

335. Sir Thomas More in his famous political romance described an island that he called "Utopia." On it was a race which had such perfect organization that it was free from all the troubles afflicting the societies of actual life. The name of the island is suggestive. "Utopia" means "nowhere." Nowhere in actual life has human legislation, organization, or cultivation produced a society free from enormous evils. They do not eradicate the selfishness that is the underlying cause. It is possible for man only as through appropriating faith he receives the love, the life, of God. In a Christlike participation of this life, an incarnation of love which means culture of the cross rather than of worldly wisdom—in this lies the hope of the world. As men by living union with God have their citizenship in heaven, they become true citizens of earth—willing to bear one another's burdens, and so fulfil the law

of Christ; yea, loving their enemies and praying for their persecutors.

336. In the words of others: "Social stability requires character, and character requires religion;" "The soul of all improvement is the improvement of the soul;" "The conviction that the true solution of the world-problem is the religious solution was never stronger than it is today;" "The remedy for social discontent and dynamite bombs is Christianity as taught in the New Testament;" "Talk about the questions of the day; there is but one question and that is the gospel. It can and will correct everything needing correction."

337. Having considered *the* problem, let us turn our attention to some specific problems that Christianity has to meet today. One of the greatest is intemperance. Let us have gospel temperance. Let it be honestly recognized that, while the Bible condemns drunkenness, it at times speaks highly of wine that undoubtedly was intoxicating. Total abstinence is more wisely supported by the use of Rom. 14:21 than by such methods as the "two-wine" theory. According to this, Jesus gave his sanction only to that which was unfermented. Such methods are doubtful, and in the end unsuccessful. What are the reasons for the strength of the liquor traffic? It is due mainly to the drinker's love for liquor (its taste, but mainly its stimulating effects), to the sociable nature of the saloon as a democratic club,

and to the dealer's love of gain. The dispensary system of South Carolina, the Gothenburg system in Sweden, and the Norwegian system seek, with more or less success, to do away with the last of these. Coffee-houses, boys' clubs, etc., and various substitutes for the saloon, are aimed at the second. Moral suasion is pre-eminently the means of overcoming the power of the first.

338. Besides its awful power, the chief difficulties in overcoming the liquor traffic are the differences in opinion among temperance workers and the practical indifference of the masses of those who are not intemperate. What is needed for uniting temperance workers and for inciting others to the work is a better knowledge and deeper realization of the meaning of the facts of the liquor problem. In England in 1899 there appeared the first edition of an influential book by Rowntree and Sherwell, *The Temperance Problem and Social Reform.* In the United States of America a committee of fifty, organized in 1893, has published its results, after a decade or so of investigations into the physical, legislative, commercial, and ethical aspects of the liquor problem. A study of such works as these impresses us that temperance workers should guard against exaggerating, for instance, the physiological effects of liquor, and should be willing to see both the pros and the cons of any particular legislation—license, local option, private profits, etc. The deep-

est impression these results leave, however, is that the whole world should be roused to the enormous economic and moral evils of intemperance. For prevention and protection there is need of strong legislation, with strong active public opinion back of it. For the making of this opinion we need temperance organizations working strenuously. Attractive substitutes for the saloons are also greatly needed. The greatest need of all, however, is more of the spirit of Him who went about doing good in loving fellowship with all, including the publicans and sinners. This spirit is needed for the right meeting of the other needs in overcoming the liquor curse. We need gospel temperance.

339. The "boy problem," especially in the cities, is a great problem.

> Is it well that, while we range with Science, glorying in the Time,
> City children soak and blacken soul and sense in city slime?

Surely, "a child has a right to be born, not dammed, into the world." The gospel would construct better houses for the poor, and more playgrounds rather than more reformatories for the children. It not only believes that an ounce of prevention is better than a pound of cure, but it delights to delight the children. It moves the hearts of parents and others to say with Froebel, founder of the kindergarten: "Come, let us live with our children." The question of domestic help is also quite a serious one.

The gospel does not treat the helper simply as something better than a dog and a little dearer than a horse. Give me as friends those like the centurion whose servant "was dear to him."

340. The spoils system in politics, and graft wherever found, are great evils. A senator of the United States once said: "The Decalogue and the Golden Rule have no place in a political campaign." and, "The purification of politics is an iridescent dream." "Business is business," as used by many, covers a multitude of sins of greed, chicanery, and perfidy. We read that the great Roman Colosseum was being spoiled by the people to build their own houses. Laws seemed of little avail in checking them. Pope Benedict XIV planted a cross in the center of the arena and declared the building sacred. The pillage ceased. It is for Christians to plant the cross of fidelity and love in the very center of politics and business, and to declare and practice the sacredness of the individual vote, of public trust, and of ordinary business. It is for them in all these things to realize that they are God's colaborers for the good of all. This is the thought that must prevail, if there is to be a permanent settlement of the great difficulty between capital and labor. The fight that is on will not be stopped by a series of victories either by the labor unions or by the trusts. The great need of the spirit of being "fair to you" will be more than met if there is enough of the spirit of love, the spirit of Jesus the Crucified.

341. The gospel would do more for the great social evil than is being done. In view of this, and of the prevalence of unhappy marriages and divorces, it would emphasize the sacredness of the human body, of the human soul, and of the marriage vow. It would teach to bear and to forbear. It would dominate the self-seeking of the lower nature and lift to the joys of self-sacrificing love. It would make for ever richer union in the home. It would also make for richer union among the churches. A pleasing sign of the times is the spirit of union within and between the different denominations—a spirit in keeping with John 17:20, 21. The gospel encourages one church to say to another: "Let there be no strife, I pray thee, between thee and me; for we be brethren. In view of the great need of power at home and abroad, in view of the added power union gives to meet this need, in love for God and man let us co-operate—yea, let us unite. In the name of the Prince of Peace, let us not fight." The need of union for missions suggests the great problem of missions. That suggests comparative religion, which in turn is associated with historical criticism. This, with other sciences and philosophy, represents the prevalent spirit of inquiry. The church has to face the problem of the right attitude to this spirit today. A guilty man shuns an investigation. An innocent man who knows that he is suspected not simply courts, but asks, demands it. When its great religious tenets are questioned, it is for Christianity

today to invite, to require, the fullest investigation. In purity, justice, mercy, and love for God and man, it wants the light, the truth, the foundations that are sure.

THE PROSPECTS

342. We have noticed the power and the problems of Christianity. We notice further that its prospects of solving these problems depend on the degree in which it has this power. Because it has a considerable degree of power, the prospects are by no means black; but because, speaking generally, it has not a very high degree of power, the prospects of an early solution of the great problems of today are not very bright. The final correcting of all that today needs correcting does seem a long way off. As selfishness is beneath all the great difficulties, Christianity lacks power in meeting them because of its own selfishness. This manifests itself in so many ways in the lives of Christians, who need to be awaked to the fact that the crying need of the age is not gospel-preaching, but gospel-living. If even the lowest races, as religious animals, are "incurably religious," even the highest Christians seem still to be incurably animal. The noted monolith in Central Park, New York City, represents even the highest Christians of today. Ten feet from its base a stratum of hornblende extends across it and weakens it. Be the Christian ever so religious, there

remains in him this side of the grave a streak of unsubordinated lower nature—the "radical badness" or original sin—that is not yet eliminated. The result is that sometimes he is unable to stand the strain to which he is subjected in business, in society, in the home, in the heart. Like the legendary flute that lost its wondrous music when it was incased in gold, the inordinate desire to be surrounded with that which gold can get robs many a Christian of the sweetest music of religion and of the power to thrill other souls with the melodies of heaven.

343. While with the advance in civilization there has been increased facility for the satisfying of human wants, the number and intensity of these wants have been increased yet more. While man needs "but little here below," his wants are innumerable. The effort to gratify them is the explanation of the rush and rivalry, the stress and strain, of modern life, in the midst of which Christians are not seeking as they should the "shelter to grow ripe," "the leisure to grow wise." The Christian religion would subordinate the physical, and even the intellectual, life in the life that is hid with Christ in God. It would give a simplicity that would not be nerveless and lifeless, but one in which the currents of the divinely human life would pulsate with mighty power. Enthusiasm would be ours. In God we should be in the world, but not of it—free for its

salvation because free from its sin. We should not be satisfied with waiting to play the golden harps in the "sweet bye and bye." We should be willing to work with iron shovels in the "nasty now." It is because the church is deficient in the strenuous, simple life of purity, righteousness, mercy, and love that the prospect for an early solution of the great problems is not very bright. Why this deficiency? A number of answers might be given, each with its measure of truth. The conviction has been deepening with me for years that a wrong view of the cross is an important explanation for this deficiency. When Christians sing of their "happy condition" as "free from the law" because "Jesus has bled," it should be definitely understood that the freedom is not in any degree that of antinomianism. This, from two words meaning "against law," in its emphasis on faith ignores, and even denies, its obligation to keep even the moral law. It has different forms and degrees. In its worst form it is expressed by the lines:

> You may rip you may tear,
> You may cuss you may swear;
> But you're just as sure of heaven
> As if you'd done gone there.

I frequently have heard this erroneous view of the cross expressed in a milder way in such testimonies as this: "I am covered with the blood. God does not see me; he sees the blood. My standing

therefore is all right in heaven, no matter what my state is here on earth." The danger of this wrong view of the cross is not when it expresses itself in these forms; for, in so doing, it is committing suicide today. The danger of this view is its subtle presence in such a vague way that it does not find clear expression in words, but, nevertheless, works disastrously in preventing the Abounding Life. Here, for instance, is a deacon of a church. He has had an emotional experience of which he speaks as his conversion, and has what he calls faith in Jesus as his Savior. Nevertheless, he is not living as pure and honest and loving a life as his neighbor who belongs, according to the deacon, to the class of "sinners" whom the deacon exhorts to come to Christ to be saved. Deep down in his heart he knows that he would not care to have his own record (in business, etc.) compared with that of his neighbor. Yet he firmly believes that, while his neighbor's future is dark, if not black, his own future is gloriously bright; and this belief, to some extent, prevents him from being as good a man as his neighbor. Antinomianism, so large that it is seen in its grossness, is abhorrent, but not dangerous today. Antinomianism widely diffused, and so subtly that it is commonly unrecognized and unsuspected, is one of the most dwarfing influences at work upon the church of today.

344. It can scarcely be emphasized too strongly

that the secret of the power that is needed to meet present-day problems is not a nominal faith in the cross, but an appropriating faith that makes us live the cross. Then we should be willing to leave father, mother, wife, yea life itself, for Christ's sake and the gospel's. We should not be willing to profit in a worldly way through representing the questionable or erroneous opinions of the many. We should be even glad to suffer in a Christlike way for representing the, at first, unwelcome, but higher, truths of God. Centered in God, we should be eccentric to those centered in self. We should be willing to be considered crazy, as was the Christ. We should be willing to take up the cross and follow him. We should lose sight of self in love for souls. By lips and lives we should tell them the old, old story of the cross. I shall never forget seeing it. I see it now. The dark spire of the chapel is almost invisible against the blackness of the coming storm; but the spire's golden cross stands out against the blackness as if heaven itself were saying: "By this sign conquer." Would that against the black background of the world's sin we humbly could so uphold the cross that others would read its heavenly message. Would that upon its golden glory they would see the diamond name of Jesus, and learn its meaning—Savior—and the meaning of his life—Love! The prospects of Christianity depend upon the extent to which its adherents learn and live the

great lesson of the cross—the lesson of love. Well might they sing: "Tell me the story often, for I forget so soon." Paul wrote that Jesus said at the Last Supper: "This do in remembrance of me." According to this, the Lord's Supper is a for-get-me-not he left to his bride before he went the way of the cross. Whatever the critical questions concerning the origin and meaning of the ordinance, we would strongly urge its observance today—"lest we forget, lest we forget." If through this and other means of grace (especially secret prayer and meditation)—as we receive cumulative revelations of sin and love—there comes into our souls the very power of the cross—the power of love against sin—then, then indeed, as far as our part in the solving of the world's problems is concerned, is the prospect bright; for ours is the power of the Abounding Life —the life of love.

CHAPTER XXII

MEDITATION

THE RIGHT IDEA OF IT

345. Men may read the living epistles of the Christian life and may come in touch with the Christian lives of literature, even the life of Christ, himself, and yet not have the *Abounding* Life. As a further means, therefore, of knowing God who gives this life, we would call attention to religious meditation—the right idea of it, the rules to be observed in it, and the results to be obtained from it. We aim to get a right conception of it. There is need of careful treatment here. Concerning this subject many are without a single thought sufficiently definite to be called an idea. Many more whose thoughts are definite have erroneous ideas concerning it. We shall not consider the different meanings of the words that, in the Bible, have been translated by the word "meditation." Neither shall we consider our subject historically, and seek the different meanings that the different ages have given to it. We confine our attention to the meaning of the meditation that is needed today for the *Abounding Life*. Instead of giving a definition at the outset, let us go through the process of making one. This means first to put meditation into its class, and then

to distinguish it from the other members of that class. It may certainly be classed as religious thinking. Even from this, however, it is never distinguished by most minds. Religious thinking is the large field of which meditation, though very rich, is only a few acres. It is the genus of which meditation is a species. Reverie, study, contemplation, reflection, and prayer are also species. How shall we distinguish meditation from these?

346. Reverie is common. Meditation is uncommon. Many can sit for hours in dreamland, building castles in the air. Few can sit a minute to meditate. It is so easy to let the thoughts wander at pleasure from "Dan to Beersheba." It is easy because it is purposeless. Meditation is not so easy, because in it we think to a purpose. Reverie is a day-dream in which the mind simply associates. Meditation is no dream. In it the mind associates and compares. Reverie has a peculiar fascination for minds that have a sad vein running through them. The glowing coals suggest some idea, that another, which is connected with another; and so a whole train sweeps through the mind. We put forth no effort at reason or comparison. We are satisfied to sit quiet and amuse ourselves by watching the procession pass. Such reveries are pleasant. Yes; but costly, even if religious. If we do not wish to enfeeble our intellects, if we wish to be of some use in the world, we must give up these waking

dreams. We must not mistake them for meditations, which, while they produce truer pleasure, have much mental activity in the thinking, and lead to much activity of mind and body after the thinking. Reverie unfits a man for the battles of life. Such was its result in the history of the dreamy speculations of the eastern monks. Meditation, on the other hand, nerves and equips man for the fight.

347. Study accumulates facts and truths, puts together those closely related, and arranges all so systematically and compactly that they take up as little room as possible and are ever ready for use. Meditation does not store up knowledge in such handy bundles, but rather from these bundles, bound by study, selects the truths it needs. Meditation commences where mere study leaves off. Study carries the brick and mortar. Meditation builds the palace. The object of religious study may be no more than to collect religious facts and truths. The object of meditation in using the results of study is the building of a godly character. When contemplation is used in its highest sense, it practically coincides with meditation. Contemplation, however, commonly suggests the use of the senses and may not be conscious of the presence of God; but the appropriate prayer concerning meditation is: "Let the meditation of my *heart* be acceptable in thy sight, O Lord, my rock, and my redeemer." Reflection, as its derivation suggests, is thinking

upon what is already in the mind. Pope wrote: "The learned reflect on what before they knew." Meditation, however, while giving a prominent place to reflection, also seeks to bare the heart for holy influences direct from God. Prayer speaks to God. Meditation seeks to listen to him. Meditation, therefore, may be defined as that religious thinking in which the soul seeks to listen to God for the purpose of becoming godly.

SOME RULES TO BE OBSERVED

348. As one of the most important rules to be observed in religious meditation we notice first: Meditate upon one theme at a time. "One thing at a time, and that done well, is a very good rule" here. "How many can tell" from experience? Undivided attention to one thing is what secures and insures success in this day of specialists. Concentration of thought is what secures true meditation. It is not attained by firing a shot, now at this part of the wall, now at that. It is attained by keeping the gun pointed at the one spot until the breach is made, the seige ended, the victory won, and the soul enriched with captured truths. Polytheists, in worshiping one of their inferior deities, often worship it as if it were for the time being supreme. In true meditation upon even a lesser truth we must make it for the time being supreme.

349. The energy of man's mind is limited. He is

most efficient when he concentrates all his energy upon one thing. With the use of snowshoes we can walk over the surface of great snow-drifts because we are not heavy enough to press down the extent of snow our snowshoes cover. We pass lightly over the surface of a great truth because we attempt to cover too much of it at once. We think of God in a vague way—as Creator and Father, as omniscient, omnipresent, and omnipotent, as merciful and just, as loving, unchanging, etc., all combined. Our minds are not able to grasp all this at once. Our meditation would be more profitable in making us more godly if we would meditate on these attributes one at a time. We hear a thoughtful sermon, or read a chapter of the Bible, and it does us a little good. It would be much better for us to take only one of the truths expressed, and by undivided attention to it to get what it has for us, than to get no practical benefit from the many truths that have been expressed, but all of which we have not time and are not able to digest. At the same time, it may be necessary to some extent to view it in its relations to other truths. Above all, we should listen to learn how it should affect our lives—in what part of the building of a true character it should be set.

350. A second important rule is: Let these themes be practical. There are many themes from which, even after much thinking, we derive very little good. Those are the best themes which produce the most

valuable fruit. Some plants take up much of the gardener's time and attention and produce no fruit. How often we waste on barren themes the time that, if spent in developing fruitful truths, would yield us such rich returns! Much time may be wasted in trying to reconcile foreordination with man's free agency, and in trying to see into the infinity and eternity of God's nature. Meditation is to fit man for life. Much time spent upon such themes may unfit us for life and its duties. A boy on a cloudless day in summer lies upon his back and tries to see the noonday sun. With what result? He cannot do it. When he gets up, all is dark around him. It blinds his eyes to the things of earth. After such an experience it would be foolish for him to persist in thus trying to look into the eye of day. By looking toward such themes we do not really see them, and only blind our eyes to the duties lying all around. If, in the selection of themes, we need to be taught by experience, let us learn her lessons. Christian scholars are engaged in many speculative questions. They indulge in theories that may have little or no practical bearing on Christian living. The meditation of the unlettered, who know nothing of these great theories, but who long to be more like Christ and who, with this in view, meditate upon practical questions, brings more refreshment and greater stimulus to work than all the studies and theories of the mere scholar. Theories are good in study, but

in meditation the need is for themes that are practical. The Bible and other books, the newspaper, nature, and everyday life, contain enough of these to take up all our time. Inexhaustible is the quarry from which meditation can obtain foundation-, key- and corner-stones for the building of a noble character.

351. A third important rule is: Seek and use the times when you can meditate most effectively. The ideal, even in a strenuous life, would be a life of constant prayer and meditation, because in all our experiences we should be conscious of the presence of God; but our actual lives are such that we feel the need of calling attention to special times of prayer and meditation. We read that "Isaac went out to meditate in the field at eventide." As in meditation there is a slight contact with the outside world, so in the gloaming there is just sufficient light to keep the outside world in view. One of the psalmists indicated the time in which he delighted to meditate: "Mine eyes prevent the night watches." The shades of night shut us into ourselves. There are fewer things to be seen and heard outside, so that we have opportunities to look within and to listen to the voices of our own souls.

352. In our studies, when we meet with those who are versed in the subject, we are often helped by them; but the rule for the truest meditation is that we be alone, at least in that part of it that is of its

very essence. Others cannot enter into this. It is personal, private. In serious thinking about our own hearts, and in the application of serious thoughts to them, there is need of self-examination. This is done imperfectly if others are present. It is done best when alone even from the dearest; and yet not alone—for God is present. Whittier recognized this in his address to his soul:

> Stand still, my soul, in the silent dark
> I would question thee,
> Alone, in the shadow drear and stark
> With *God* and me.

Few of us have learned to meditate "in the silent dark." When the senses let in no light, the room is dark. Only when the shutters are opened and outside phenomena are seen, is there any light or life. We must get some warmth and light within, we must learn to commune with our own hearts in the silence of solitude, if we are to get the full blessings of meditation. Hosea represents Jehovah as saying concerning Israel: "I will allure her and bring her into the wilderness and speak comfortably unto her." It was when in a cave alone that Elijah heard the "still small voice." In the quiet moments of solitude, when the wind, earthquake, and fire have passed, we may expect it to speak to us.

353. A fourth important rule is: Take as much of the best time as you can, probably more time than

you do. Meditation means to go to the heart of the subject. This takes time. Meditation means to get the subject into our hearts. This also takes time. If it were only a question of bringing the materials to its site, the palace would soon be built; but it is more. If it were only a question of collecting a number of truths together, the palace of a godly character would soon be built; but it is more. Meditation is one of the chief builders. Let it have, then, not only the best time, but much of it. It is not enough to recognize great practical truths with a nod as we pass. We need to have a walking and talking acquaintance with them, if they are to do us good. If they overtake us, we must make them stay with us. If we overtake them, we must stay with them, that from them we may hear the very word of God, whose word is Life.

354. A fifth and most important rule is: Expect God to be present. The doctrine of his omnipresence means for us that, no matter where we are, he is there; his omniscience, that, no matter what our peculiar circumstances, he understands; his omnipotence, that, no matter how great our needs, he is able to help. The doctrine of his transcendence is that he is not limited by the universe, but influences it; while the doctrine of his immanence is that as the omnipresent God he influences it from within. While deism believes in his transcendence rather than his immanence, and pantheism in his imma-

nence rather than in his transcendence, theism believes in both. The doctrine of the divine fatherhood tells us of his transcendence; while the doctrine of the Holy Spirit tells of his immanence. Mysticism believes that it is possible for us in our meditations to be conscious that the God who rules over all is working out his will within us. Let us strive to realize this. In out failures let us remember that he may work though we are not conscious of his working. Though the observer scanned the heavens, a comet passed unseen, but as it passed it left its impress on a photographic plate. So, in the still hour of meditation, the omniscient Father may touch our souls, and we know it only by the holy impressions that have been left upon them. We read that the disciples, communing together, were met by Jesus, and they knew him not though he stirred their hearts. How often, as we have communed with our own hearts, though God was present we knew him not. As we call up some of those seasons, we can say concerning them in the words of the disciples: "Were not our hearts burning within us as he walked with us by the way?" Let us expect and try to realize his presence. Let us listen to his word. Let us gladly follow his leadings.

SOME RESULTS TO BE OBTAINED

355. To help us to observe these rules, let us notice the grand results to be obtained from medita-

tion. The first is: it makes us see new beauties and riches in the Bible and other religious literature and so incites us to further study. A passing glance at beauty is not sufficient. In passing through an art gallery, when we see a beautiful picture, we instinctively look a second time. A mere glance at the beauties of religious literature does not suffice. Meditation is the looking the second time to see them as they are; and, since there is so much that is thrillingly beautiful and wondrously rich, the longer we look the more do we see of its beauty and its worth.

356. Meditation moves through the Bible very slowly, and therefore sees more of it. Some trains run so rapidly that the panorama of the country is blurred. Many excursions into the Bible are taken on the lightning express. A common practice is to jump on at one station and to get as quickly as possible to the next. Thus we do not see the beauty of the scenery on the way. Meditation generally walks and makes frequent stops; but, while she does not go as fast or as far, she sees more and enjoys more. With her one aim in view, she paints upon our hearts certain beautiful scenes, that they might be a permanent source of inspiration and holy joy. She points out certain truths that are already in the mind, and shows their worth until, as the word of God himself, they enter into hearts and lives. Because of this, the more we learn to value meditation for the blessings she thus bestows, the more will we study the

Bible, that she might put holy joy and helpfulness into our lives by putting into our hearts the Abounding Life.

357. The second result is: it makes our prayers more acceptable and effectual. Meditation helps us to pray in showing us our relationship to God. In what is commonly called the Lord's Prayer, we say: "Our Father." Meditation tells me that God is my Father, who is so anxious to help that "before I call he will answer, and while I am yet speaking he will hear." God has heard our cries in the past, and, as we meditate on this, we cry like the psalmist: "Because he has inclined his ear unto me, therefore will I call upon him as long as I live." Yet we must remember that we are not "heard for our much speaking." As the lawyer broods over the facts of his case before he commences to plead, so we should meditate in God's presence until we are sure that we want what we need. How many of us, at times, are conscious that our prayers are vain! The reason for it can be found in our lack of meditation. By it we become so full of our theme that our pleading before God is not a mere form of words, but the outpouring of earnest hearts; and such a prayer, said James, "availeth much." In communion with God, listening to God is meditation, talking to God is prayer. This is more than mere pleading. Praise, which is a very important part, is also helped by meditation. "My mouth shall praise

thee with joyful lips when I remember thee upon my bed and meditate on thee in the night watches."

358. A third result is: it incites to activity for the welfare of others, especially for the salvation of their souls. The danger in a "strenuous" life is materialism. The danger in a "simple" life is lack of ambition. The need in both is meditation. Meditation turns our souls first to God in prayer and praise; then, to man in work. In this it differs from the religious reverie of the *Imitation of Christ* by Thomas à Kempis, where there is little thought of helping others in their need. Because of this, Dean Milman writes of the title of that famous book: "Never was misnomer so glaring." Meditation, like the reverie of Thomas à Kempis, opens the window, that the soul might go out of itself to God; but it also opens the door, that it might go out of itself to man. All that is necessary to incite us to work is to cause us to see things as they are. Meditation shows them in the true light. Selfishness is what keeps us from constantly conferring blessings on others. The grip of this foe is loosed as we meditate upon the life of Him who was "the friend of publicans and sinners." We read that these words were used contemptuously of him as of one who was hail-fellow-well-met with publicans and sinners, because he was manifesting his friendship by eating with them. He was called their friend, not because he was their friend alone—for he was the friend of all—but because of the con-

trast between him and other Jewish teachers by whom they were despised. In painting a picture of him as the friend of the lowly, a French artist appropriately represents the true nature of Jesus as being revealed to some peasants as he was eating with them. There is an indefinable, indescribable something that makes for friendship in getting around the one table. Eating with implies friendship, because it means fellowship. What is needed in missions—foreign, home, and city—is not a friendship that pities, but one that fellowships; a friendship that comes into loving, personal touch.

359. In his history of the Eastern church Dean Stanley tells us how the Greek populations were isolated from the Mohammedans that surround, as are fertile islands from the restless sea. The Beduin tribes for centuries had been passing and repassing a certain Greek convent, and there is no record that it made a single conversion to the Christian faith. Is it not true that in our cities many of our churches, because of their situation and because of the social atmosphere that envelops them, are isolated from the needy multitudes that surround them! Is it not true that the Beduin of our cities year after year pass and repass our churches without being touched by a loving hand? A beautiful legend is that of the building of the minister. The selfish attempt to build it away from the popular need failed. It was supposed that an angel destroyed at night what was

built during the day. In the work of building it, not for self-glory, but for others' good, as by magic the walls rose, because with the workman, in a mysterious way, Jesus the carpenter was present. Back of the work of societies is the work of individuals. "Individual work for individuals" to be effective must be in the spirit of Him who ate with publicans and sinners. Because Topsy felt that Miss "Feely" would rather have a "toad touch her," Miss Ophelia's moral instructions had little influence upon her; but she was melted and won by Miss Eva, whose earnest appeal was accompanied with the loving touch of human fellowship.

360. In meditation upon the fatherhood of God, the brotherhood of man, and the world's need, the great "commission" becomes: "Go thou!" A mighty incentive to missions was contained in the awful meaning of the word "lost" as applied to so many millions. An increasing belief in a larger hope for the future of these will not lead to a lessening of missionary endeavor, if there is enough meditation. A time of transition in religious thought is a critical time, in which there may be a going-away from God and good works, or a truer appreciation of them. No matter how critical the times, more listening to God in meditation would impress us with the worth of his fatherhood, with the world's great need of the appreciation of this fatherhood, and with our duty and privilege as brothers to minister to this need.

Meditation, then, is the great need in missions. It is the birthplace of revivals, which should never be needed, but, when needed, should never be hindered, though the frequent accompanying and consequent evils should ever be guarded against. Meditation makes for missionary success, and for revivals at home and abroad, because, speaking after the manner of men, God then has a chance to impart of the Abounding Life.

361. The last result that we shall mention is: it gives increased happiness. The three results we have given show that meditation makes us better; and, in proportion as it does, it accomplishes its one purpose. In addition to this, it makes us feel better. This follows naturally; for true happiness is ever the handmaid of virtue. Constant meditation frees us from that which distresses the true Christian—evil thoughts and desires. These are crowded out and kept out if the heart is filled and kept filled with the results of Christlike meditation. "Fill the bushel with wheat, and then there will be no room for rubbish and chaff." It gives us, further, the pleasure of good thoughts. If the scholar is held by thought in itself, if his heart is made to rejoice within him at the discovery of new truths that have no decided moral quality, how much more ought we to be held with moral thoughts and delight our souls in truths, ever new, and ever leading us to higher planes of Christian living! Some of these truths are

very delicate plants. They will not grow in every kind of soil or climate. They will not produce fruit without pure air and good care. In meditation there are a removing of the impurities of heart and head, an enriching of the soil, and a fostering of these tender plants so that they bring forth fragrant flowers and luscious fruit that delight and refresh the soul.

362. The joys we derive from the promises of God's Word are increased manifold by meditation upon them. As, when you press the fragrant leaf, its fragrance fills the room, so, when pressed by meditation, the fragrance of these promises fill and delight our souls. The joy of meditation is the joy of seeing the cathedral windows from within. Meditation feeds and fans the flames of love. "While I was musing the fire burned." No earthly joy is comparable to that of him whose heart is all aglow with love to God. The face of Moses shone as he came from the presence of Jehovah. If we delight to meditate in his presence, our happy faces will emit the light of holy joy within. Ineffable is the joy obtained by shutting yourself in from the world and communing face to face with God. In view of all this, we, in this busy age, are not meditating enough. The great corrective for its materialism is meditation. May the consciousness of our lack of enough spiritual helpfulness and happiness lead us to this. Ask me about the spiritual life of a soul, and I will ask you:

"Does he meditate?" Ask me how he can increase his spiritual life, and I will answer: "Let him meditate." Meditation is both a test of the spiritual life and a means of increasing it. If he says it is difficult to meditate, I still say: "Let him meditate." Let him, by an act of the will, shut himself in with God; for he cannot long remain unmoved when he is conscious of being alone in the presence of God.

CHAPTER XXIII

MIDDLEMEN

THE NEED OF MIDDLEMEN

363. The main purpose of this last chapter of the book is to influence congregations to expect from their leaders, especially from their clergyman, the important work in which this book seeks to aid—the work of mediators or middlemen. Perhaps, because of the theological and sacerdotal associations of the word "mediators," we had better give the preference to the word "middlemen." It suggests business. They are about their Father's business, in being middlemen in the religious world. The question of the relation between the divine and the human in both Jesus and the Bible has occasioned much controversy. In their discussions concerning the person of Christ theological leaders have often manifested much theological heat and hate. In many discussions concerning the nature of the Bible at times there has been manifested much un-Christlike bitterness. Between Apollinarianism, which robbed Christ of his humanity, and Arianism, which robbed him of his divinity, there was a great gulf. Between those who have so magnified the divineness of the Bible that they have practically denied its human elements, and those who have laid such stress upon

its human elements that they have failed to see its divine riches, there has yawned a great chasm. Through this there has leaped, at times, a Niagara torrent of denunciation against irreverence and higher criticism, and against ignorance and superstition. Pausing only to hail with joy the indications that, more and more, this wasteful rush of energy is to be expended in turning the wheels of progress in the kindgom of God, we turn away from the troubled waters that divide, to the grand suspension bridge. Over it may the one side add to its faith both knowledge and love, and may the other side add to its knowledge both faith and love. It is the bridge of Christian education. Both words are important. The one side needs the emphasis upon the noun, the other, upon the adjective.

364. When first we realize the great importance of this bridge, we are filled with sorrow as we think of the comparatively few who reach the school for bridge-builders. Our sorrow is mingled with joy as we think, further, of the number these schools may reach. A great responsibility, then, rests upon their students, especially those who enter the work of preaching, teaching, or writing on religious themes. Theirs, in an increasingly large degree, is the work of bridging the chasm and of diverting to the work of the kingdom the worse than wasted energies that divide. On the one hand, defending the Bible from its overzealous friends who claim more for it

than it claims for itself, they are, especially by Christlike living, to convince the un-Christlike student of the need of the Christlike life. On the other hand, they are to correct the misinterpretations of ordinary readers and, by proper methods of treating the Bible and the doctrine of Christ, are to commend their preaching, teaching, and writing to thoughtful minds. They are to be clear-eyed middlemen between the specialists and the ordinary readers. Many of the greatest specialists are the truest Christians. Generally speaking, however, they are not closely enough in touch with the ordinary readers intimately to know their needs; and they are too few and too busy to help them much. On the other hand, while an increasing number of ordinary readers are thinking for themselves and along the lines of the specialists, their information is unavoidably imperfect. Great, therefore, is the need of middlemen. Who are the middlemen needed?

THE MIDDLEMAN NEEDED

365. The ideal middleman, through broad and thorough scholarship, is able to appreciate what the specialists know. Through close and constant companionship with the different classes of society, he is able to perceive what the people need. He has not simply read about the specialists, nor merely read them, but has so studied them that he knows what they as individuals think is possible, what

probable, and what established. By a careful comparison of their many opinions, he is able to distinguish between what is, and what may be, commonly held by them. Free from the bondage of the belief that the truth of Christianity depends upon the absolute inerrancy of the Bible, and helped to the very heart of the Bible through the belief in progressive revelation, he needs no outside authority to prove its authority. Because it has so inspired him, and he has had such a rich religious experience through its truths, he has a direct appreciation of its authority.

366. His mental attitude is that of one anxious to be certain about what is right, rather than to be safe from either heresy or hell. He has such confidence in the truth that he does not twist the results of his induction so that they will square with any theory, traditional or critical. He is neither domineered by the dogmatism of spiritually minded ignorance, nor infatuated by the will-o'-the-wisps of critical intuition. He can recognize the phantasies, vagaries, and more or less ingenious guesses of some of the critics. He can also recognize the worth of criticism in which these are often but incidental in the pioneer work of specialists—often due to their precipitate haste for results. He approaches the records of the miraculous prejudiced neither for nor against them. He carefully examines the evidence for the credibility of each. He appreciates the meaningfulness of the

words of Professor Borden P. Bowne: "The undivineness of the natural and the unnaturalness of the divine is the great heresy of popular thought respecting religion." He looks upon conversion neither as a wholly unintelligible supernatural event, nor as something closely akin to hysterics. He looks upon it as something that, to some extent at least, can be psychologically investigated. In seeking to free men from error, he seeks also to free them from suffering and sin. In the quest for truth he forgets not the world's great need of salvation.

367. Though well trained in theology, his method is not to spend his time in trying to prove the existence of God. For the most part at least, he assumes with the writers of the Bible that God is, and he speaks and lives as one conscious of the divine presence; yea, conscious of the divine indwelling. Though a careful student of philosophy and apologetics, he does not spend much time philosophizing about Jesus Christ. Instead, he aims to bring men under the spell of the personal Christ. Though desirous of a legitimate popularity, he does not sink into even an entertaining "anecdotage," nor does he spread himself in superficial liberality of speech. Instead of being a mere "retail talker" in the language of the specialists, having assimilated what to him is the best of their thinking, he speaks with the weight of personal conviction.

368. With a Christlike love for the people he does

not seek as a theological time-server to flatter them with what they want. He gives them what he believes they need. With a Christlike sympathy for the people, without any dissimulation or dishonest compromising with what he believes to be the truth, he patiently presents it to them as he believes they need it and are able to receive it. His words are more irenic than iconoclastic. By using what is common to both the older and the newer views of truth, he makes the transition from the errors of the old as easy as possible. He aims for the minimum of critical processes and the maximum of helpful results. Nevertheless, he keeps in mind that many today, including so many sabbath-school teachers, need instruction, not only in the matter of the Bible, but even more in the method and means of interpreting it for themselves. In all his instructions he gives first things first place, and emphasizes the different facts and truths in proportion to their worth. He gives diligence to present himself "approved unto God, a workman that needeth not to be ashamed handling aright the word of truth."

HIS MEDIATION

369. His meditation in the spirit of his Master may mean for him the bearing of the cross. If so, he has the assurance, not simply that God will exalt him in good season, but that, through his mediation, men will be brought nearer to each other and to God.

Concerning the safety of the church to which Kingsley belonged, Huxley wrote to him: "It must be by the efforts of men who, like yourself, see the way to the combination of the practice of the church with the spirit of science." By the efforts of such men archaeology and the comparative study of religions are shown to be but means of strengthening belief in revelation, inspiration, and other great doctrines; because they give these doctrines a broader base on which to stand.

370. Many are questioning these doctrines today. The *ipse dixit* of the preacher is no longer sufficient. Men are not satisfied to find out what he believes. They are asking him why he believes it. It may be said that, after all, these questioners are few. Compared with the many in the churches probably they are, but they are increasing in number, and some of them are of the best. If they are to be helped, not simply to get out of their slough of doubt, but to get through it, and if large numbers of the brightest and best are to be prevented from falling into it, they must have their attention called to the "certain good and substantial" steps through the very midst of it. This is the work of middlemen. If once it be learned that inspiration is not identical with infallibility, and that there was manifest progress in the views of morality and of God, there will be less fog and more faith.

371. In a bicycle tour through the beautiful scen-

ery of Cape Breton, Nova Scotia, somewhat tired, we reached the summit of "Smoky," to be richly repaid. Beneath, draping the valleys and reaching almost to our feet, a heavy vapor completely hid the sea. Above the noise of the falling waters, which sounded like the boiling of a mighty caldron, arose the whistling of a steamer uncertain of her course. All around us, however, the granite rocks and evergreen trees were not only visible in the clear sunlight of heaven, but were beautiful in the golden sunshine from the cloudless blue. Those who, though after much difficulty, reach the height of the truth that the Bible contains the Word of God, not simply in spite of, but because of, the fact that it is the work of man, are richly repaid. Emerging from the mists that perplex their fellows, they enter into the light and splendor of the unveiled truth of God. To lead to such heights as this is the privilege of middlemen. As we have them, may we sing of our times as Whittier of the State:

> Nor heeds the sceptics's puny hands
> While near the school the church spire stands,
> Nor fears the blinded bigot's rule
> While near the church spire stands the school.

372. To the bigot the middleman says: Let us not be afraid of investigation and comparison. Let us not be afraid of comparative religion. Let us be willing for the Bible to be honestly compared with other religious literature. Let us not in our little-

ness seek to defend it by an unhistorical and unscientific method of study. Why should we be filled with such great solicitude for the welfare of that which we believe is inspired of God? It suggests the story of the mayor who, in his solicitude for the welfare of a well-armed regiment, offered it the protection of four of his policemen in order that on its way to the next town it might not be overpowered by a few wayside robbers. The Bible is not only its own best defense, but it will win victories for truth and righteousness. The more it is known, therefore, the better. Knowledge comes through comparison.

373. Let us not be afraid of higher criticism. Let us understand what it is. Condemnation of all higher criticism indicates an ignorance of what it is. While textual (lower) criticism aims to give us the original words as nearly as possible, higher criticism aims to give their authorship, dates, etc. It is true that critics sometimes come to conclusions without sufficient evidence. It is also true, however, that many conscientious Christian specialists are now engaged in this historical and literary study. Their work is more and more recognized as a means of getting a truer appreciation of the Book of Books. Let us not forget that the critic most to be feared is not the so-called higher critic, but rather the ordinary critic of the Bible as it is translated in our lives. Let not the triteness of the expression that Christians are the world's Bible rob us of the appreciation of its

truth. May the interpolations of the flesh be more and more eliminated, and, as a sure token of the Holy Spirit's work, may the world read in the language of our lives and in an increasingly felicitous translation: "love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control."

374. To the skeptics, on the other hand, the middlemen say: We submit the Bible, as we would any other literature, to your most critical examination. We simply ask that you be honest with it and with yourselves. Do not confound a particular theory of inspiration with the fact of inspiration. While we do not ask you to minimize the difficulties of the Bible, we have a right to ask you that you do not magnify them. Because through them you feel that you can pierce a particular inflated theory of inspiration, do not therefore conclude that the Bible is not inspired at all. We are not only willing, but are anxious, for you honestly to compare it with other religious literatures. Believing that "the worst infidelity is fear for the truth," we ask simply that our Scriptures be permitted to enter where there is a fair field and no favor, for we ourselves want them only as they win by their own inherent worth. Very important is the history of the making of the Bible; very important also the making of history by the Bible. Study both, trying especially to get the Bible's pictures of Jesus Christ and its influence through him. Then, as you strive to live according to the

best that they present to you, we should like to have the honest expression of your thought of the Bible and of him. We think you would agree with us that the Bible belongs to the inspired movement of which Christianity is the religion and Jesus Christ "the bright consummate flower;" that it is an inspiring supporter of that now world-wide movement; and that its authority is the authority of truth revealed especially in and through Jesus Christ.

HIS MEDITATION

375. In conclusion I would urge the importance of meditation by middlemen. We (for in what remains I should like to say we) if any, should know by experience what it is. Rightly to mediate we must truly meditate. Our work is to make religious topics of great interest to all—the most vital of all the live questions of the day. They must then be full of life to us. Sometimes they are not. Most of us have at times reached, in our ordinary experience, what Ezekiel reached in his vision—"the valley of dry bones." For instance, after a sermon, the feeling concerning the topics discussed (among them some bones of contention) has been expressed in Ezekiel's words: "Lo they were very dry." In some way they "came together bone to his bone," "sinews" came "upon them and flesh came up and skin covered them above;" and sometimes

they became, according to our thought, good-looking homilies; "but there was no breath in them." What was needed was a meditative listening in the spirit of Ezekiel's prayer: "Come, O Spirit, and breathe upon these that they may live." Only as we have it will the Spirit breathe into them "the breath of life," and they become "living souls" that will go forth to "accomplish that whereunto they are sent."

376. Our work is to feed the people. Paul wrote of his ministry to the Corinthians: "I fed you with milk, not with meat; for ye were not yet able to bear it, nay, not even now are ye able." Let us learn the lesson. Many of those to whom we minister are like those Corinthians. They are "such as have need of milk and not of solid food." Let us not think our work is done when we have cut out and carved up a piece of theology. They long not for theological meat, but for spiritual milk. What, then, shall we do with our theologies and philosophies? Eat them, digest them, assimilate them ourselves, as the mother assimilates the solid food that she might nourish the child she loves. In other words, we should meditate upon them; for meditation, as it has been so aptly defined, is "spiritual digestion"—the incorporating into our very being, as the bread of heaven, the truths of God. The better the digestion, the more abundant the life. If the words of our mouths and the language of our lives are to be helpful in the

world, the meditation of our hearts must be acceptable in the sight of God. Thus shall we have good success in our presentation of the glorious gospel, with its revelation and inspiration through the life and death of Jesus; with its rich, real relationship with God, "Our Father;" with its inspiring hope of the hereafter; and with its power for the life of today. "So mote it be."

APPENDIX

APPENDIX

SUGGESTIONS TO STUDENTS

These suggestions will be arranged under four headings: (1) "The Table of Contents and the Index;" (2) "The Bible and the Pen;" (3) "Other Books of Reference;" and (4) "Questions and Other Suggestions."

I. THE TABLE OF CONTENTS AND THE INDEX

The Analytical Table of Contents and the Index were prepared to be used both as aids in the study, and as tests of the thoroughness of the study, of this book. In going through each chapter, and in reviewing it, the Analytical Table of Contents will commonly suggest for each paragraph the most important question or questions that that paragraph helps to answer. The Index also should be used in going through the book. For instance, in studying the first paragraph, by turning to the word "definition" in the Index it will be found to refer to other paragraphs also. These contain something that will help answer the question naturally arising in connection with the first paragraph, namely: What does it mean to define? The nature of the book is such that the Index makes it a small dictionary of religious knowledge. Let it be used as such. When the whole book has been studied, a most helpful exercise would be to take each word in the Index and ask: "What do I remember concerning this subject? What further should I inquire concerning it?" It is expected that both the *Analytical Table of Contents and the Index will take the place that otherwise would be taken by hundreds of questions designed to test the reader's knowledge of the contents of this book.*

II. THE BIBLE AND THE PEN

The only indispensable book of reference is the Bible. We recommend the use of the Revised Version, of its marginal references, and of concordances. In the following paragraphs we give references only to some of the most important passages relevant to the thoughts of these twenty-three chapters. It would be a profitable exercise for the readers to increase the number of these references. If on the margins of the different paragraphs they would mark references to illustrative Scripture passages found in their reading and study, this book, as the preserver of their own work, would become increasingly valuable to them. A still better way would be to make notes (including references to Scripture), and to have them arranged according to the analytical table of contents. Perhaps the best way to do this would be to use separate sheets of paper of the same size, and to put on each sheet notes for only one chapter, section, or paragraph, according to whichever way it seems best to divide the book for this purpose. Then, when one sheet has been filled, another could be inserted next to it for the continuation of the notes on the same division.

Make free use of your pen in marking for emphasis, in making references and notes, in drawing, in copying quotations, and in composing relevant paragraphs and longer articles. It makes the work much more definite. Practice drawing maps of Bible lands until you are able to draw good maps from memory. In other words, be sure you are well acquainted with the geography of these lands, if you wish to understand the political, social and religious histories of their peoples. When appropriate Scripture passages are not too long, it is well to copy them.

CHAPTER I. *Religious life:* Jas. 1:26, 27; Gal. 1:13, 14; Acts 26:5; 13:43; Rom. 7:21–25; Gal. 5:16–25; Pss. 22; 23; 42; 46; 139; etc.; Mic. 6:8; John 15:1–11; Acts 17:22–31 (Jer.

10:10); I Cor. 6:19; Rom. 8:14–17; John 17:20–23. *Religious literature:* Jer. 36:2, 4, 6, 8, 18, 27, 28, 32; Luke 1:1–4; John 20:30, 31; 21:25; Rom. 1:1–7; I John 1:1–4; II Sam. 1:18; II Tim. 3:15–17; Rom. 15:4.

CHAPTER II. *Misinterpretations:* II Pet. 3:14–18 (see also 1:20); II Sam. 9:13; Isa. 11:6; Mark 7:18, 20; Ps. 51:2; Neh. 8:8; Matt. 22:29. *Inerrancy and inspiration:* Ex. 24:3, 4; I Sam. 8:6, 7; Isa. 1:1, 10, 11, 18; Am. 3:7, 8; Matt. 5:17, 18; John 10:35 (Mark 7:15–19; Matt. 8:1–4; 12:1–12); II Tim. 3:15, 16; II Pet. 3:15, 16; Ex. 31:12, 18; I Sam. 23:2; II Kings 3:4; I Cor. 10:15; II Cor. 1:24; II Sam., chap. 24 (I Chron., chap. 21); Ps. 137:8, 9; I Cor. 15:55 (Hos. 13:14); II Cor. 3:13 ff. (Ex. 34:33); Gal. 4:22 ff. (Gen. 21:10, 12); I Cor. 9:9 (Deut. 25:4); Gal. 3:16 (Gen. 13:15; 17:8); Jude, vss. 13–15 (see Enoch 18:16; 59:8).

CHAPTER III. *True Bible study:* Acts 17:11; Neh. 8:8; Eph. 3:4; II Cor. 13:8; Phil. 3:15; II John 12; II Tim. 4:13; John 5:39; 7:17; 14:16, 17, 26; 17:17; I Cor. 2:6–16; 7:40; II Tim. 3:15–17.

CHAPTER IV. *River territories and races:* Gen. 2:14; 13:10; 41:1 (Isa. 23:3); Gen. 10; 11; 15:20, 21; Ex. 34:11; Josh. 13:1–6; Isa. 19:23–25. *Babylonia and Assyria:* Gen. 11:28; chap. 14; II Kings, chaps. 15–20, 24, 25; Ezra, chap. 4; II Chron., chap. 33; Daniel; Isa., chaps. 7, 8, 10, 13, 14, 21, 30, 31, 36, 37, 39; and the other prophets. Egypt, Gen. 37–Ex. 15; I Kings 14:25, 26; II Kings 17:4; 19:9; 23:29; Isa., chaps. 19, 20, 30, 31; and other prophets. *Other races:* Judg. 1; I Sam. 14:47, 48; I Kings 11:1–8; II Chron. 25:20; Jer. 25:15–26; etc.

CHAPTER V. Genesis–Nehemiah (i. e., a little more than half the Old Testament); references in the rest of the Old Testament, especially in the prophets, Dan., and some of the psalms; Matthew–Acts (i. e., a little more than half the New Testament); references in the epistles and Revelation.

CHAPTER VI. It is suggested that the students mark their Bible in a number of different ways to indicate their views concerning the dates and literary forms of the different writings. The writings, for instance, that are later than 586 B. C. might be

marked down the margin with a red line. Isa., chaps. 24–27, would thus stand out from its surroundings. It is helpful thus to make the Priests' Code stand out from the rest of the Hexateuch. A synopsis of it, given by Dr. S. R. Driver, is to be found at the end of the first chapter in his *Introduction to the Literature of the Old Testament.* Scattered throughout the prose there is considerable poetry not printed as such even in the Revised Version. It is interesting to make this poetry stand out from its context. Apocalyptic passages also may be marked with profit.

CHAPTER VII. *Arts:* Luke 12:36; Ezek. 13:10–12; Mark 2: 4; Josh. 8:20; II Sam. 7:1–6; I Kings 5–7 (II Chron. 2–5); John 10:33; Ex. 33:7–11 (see Ex. 25–31 in the Priests' Code); Num. 10:33–36; Luke 4:16–30; 7:5. *Music:* Gen. 4:21; Ps. 150; Am. 6:5; Matt. 26:30; Acts 16:25; Eph. 5:19. *Science:* Gen. 1; 2; 7; Am. 9:6; Pss. 78:23; 148:4. *Philosophy:* John 1:1–18; Acts 17:18; Col. 1:19; 2:8, 9; John 17:3.

CHAPTER VIII. *Monotheism and individualism:* Num. 21: 29; Judg. 11:24; II Kings 3:27; Ex. 20:3; I Sam. 26:19; Jonah 1:3; II Kings 5:17; Num., chap. 16; Josh., chap 7; II Sam., chap. 21; Ex. 20:5. *Hereafter:* Gen. 37:33, 35; Num. 16:30, 33; I Sam., chap. 28; Isa. 38:10, 11, 18, 19; Pss. 16:10, 11; 23:6; 17:15; 49:14, 15; 73:24; Job 14:13–15; 19: 25–27; Hos. 6:2; 13:14; Ezek., chap. 37; Isa. 26:19; Dan. 12: 2. *Kingdom of God:* II Sam., chap. 7; Pss. 89:3, 4, 19–37; 132:11, 12; Obad. 21; Isa. 13:6; Joel 2:11, 31; Am. 9:7–10; Ps. 72:10, 11, 17; Isa., chap. 60; Matt. 3:2; 4:17; chap. 13; Luke 17:20, 21; Rom. 14:17. *Millennium:* Rev. 20:4–6; I Thess. 4:16, 17; I Cor. 15:23, 24. *Satan:* II Sam. 24:1 (cf. I Chron. 21:1); Isa. 45:7; I Kings 22:19–23; Zech. 3: 1, 2; Job 1:6–12; Matt. 4:1–11; 25:41; I Thess. 2:18; I Cor. 10:19, 20; Rev. 20:2; Acts 23:8.

CHAPTER IX. *Son of David:* II Sam., chap. 7; Isa. 9:6, 7; Matt. 21:9; Mark 12:35–37; John 7:42. *Son of man:* Ps. 8: 4; Dan. 7:13; Matt. 9:6; 12:8; 16:13; Luke 19:10; John 12: 34. *Son of God:* Gen. 6:2, 4; Ps. 82:6; II Sam. 7:14; Hos. 11:

1; Pss. 2:7; 89:26, 27; Mark 1:1; Matt. 27:40, 43; John 20:17; Luke 2:49; Matt. 10:32, 33; 11:27; John 10:30; 14:7. *Suffering Messiah:* Isa. 52:13–53:12; Mark 8:31, 32; 10:45; Matt. 16:13–20; John 20:9; I Cor. 1:23, 24.

CHAPTERS X–XVI. The Bible abounds in passages suggestive in the study of Part III, but, because references to them would need more or less explanation, we must leave the collecting and selecting of them to the students themselves.

CHAPTER XVII. Rom. 1:16; Acts 13:16, 26, 43 (Matt. 23:15); Rom. 16:3–16; I Cor. 1:23; II Tim. 1:12; I Tim. 1:11. *Salvation:* Ex. 14:13; Luke 1:69, 71, 77; Acts 13:26; I Pet. 1:5; Mark 10:30; John 3:15, 16; I Thess. 5:9, 10; Rom. 5:9, 10; I Cor. 1:18; Eph. 2:8. *Faith:* Matt. 8:10, 26; 9:29; Luke 15:22; I John 5:4, 5; Acts 6:5, 7 (Jude 3:20); Acts 16:31; Rom. 1:17; 3:22–28; 5:1, 2, 10, 11–13; Eph. 2:8–10; Heb. 11; Jas. 2:14–26 (Rom. 4:5); I John 5:4, 5. *Everyone:* John 3:16; Rom. 3:22; 10:11–13. *Power and Love:* I Thess. 1:5; I Cor. 1:18, 24; 2:4, 5; I John 3:1; 4:8; I Cor. 13; John 10:10.

CHAPTER XVIII. Matt. 1:21; chaps. 21–27; Mark, chaps. 11–15; Luke, chaps. 19–23; John, chaps. 12–19; Rom. 5:10; Eph. 2:16; Col. 1:20; Matt. 20:28; I Tim. 2:5, 6. *Figurative references:* I John 1:7 (John 6:56); I John 2:2; 4:10; Rom. 3:25, 26; Lev. 1:4; 4:20; 17:11; Isa. 1:10–17; Am. 5:21–27; Mic. 6:6–8; John 1:29; I Cor. 5:7; 6:20; Eph. 5:2; Heb. 9:13, 14, 22, 26, 28; 10:3, 4; I Pet. 1:18, 19. *Revelation of sin and love:* John 1:11; Acts 2:23; 3:13–19; Rom. 4:25; 8:3; Gal. 1:4; Rom. 3:25 (1:18 ff.; I John 3:4, 5); Rom. 5:5–8; Eph. 3:19; John 3:16; I John 4:9, 10; Rom. 8:39. *Life in view of:* Eph. 5:25–27; Col. 1:21, 22; Titus 2:14; I Pet. 2:21–24; I John 1:9; II Cor. 5:14–16; Eph. 5:2; John 12:32; Luke 9:22–24.

CHAPTER XIX. Mal. 3:6; Jas. 1:17; Eph. 3:5; John 8:42–44; Matt. 6:9. *Figurative language:* Ps. 23:1; Isa. 54:5; 66:13; Eph. 3:14, 15; Ps. 103:13; Prov. 3:12; Col. 1:15; John 3:16; 3:3–6; Rom. 8:14–17; Gal. 4:4–7. *Elasticity of figure:* II Kings 2:12; 6:21; Job 29:16; 17:14; 38:28; Jas. 1:

17; references under *Son of God* for Chapter IX. *Trinity:* Matt. 3:16, 17; 28:19; II Cor. 13:14 (I John 5:7 of A. V. is omitted from R. V.); John 5:32, 37; 14:26; 15:26; Gal. 4:6; I Pet. 1:2; Eph. 2:18.

Chapter XX. II Kings 18:3–7; Isa. 38; in chapter VIII references under *Hereafter.* Matt. 28; Mark 16; Luke 23, 24; John 20, 21; Acts 17:18, 32; Rom. 1:4; 6:3–11; I Cor. 15: 14, 17; II Cor. 13:4; Phil. 3:10, 11; I Thess. 4:14; I Pet. 1: 3; Matt. 25:31–46; I Thess. 1:10; Col. 3:3; Ps. 11:4; Isa. 6: 1; John 14:2; II Pet. 2:4; Matt. 16:18; Luke 16:23; Matt. 23:33; Mark 9:43–48; Luke 13:22–30; John 5:28, 29; Acts 24:15; Eph. 1:9, 10.

Chapter XXI. *Nature of Christianity's power:* Jas. 1:27; 3:15–18; Col. 3:5–17; I Pet. 1:14–17; Mic. 6:8; II Tim. 1: 7; Matt. 5:43–48; Prov. 15:17; Luke 7:47; John 21:15–17; Rom. 12:9, 10; 13:9, 10; I Cor., chap. 13; Gal. 5:6, 13, 22; I John. *Christlikeness:* John 11:36; 15:12; Eph. 5:2; Luke 9:23; Mark 6:3; Acts 10:38. *The Problem:* II Tim. 3:2; Phil. 2:21 (I Cor. 10:24; 13:5; Phil. 3:20). *Temperance:* Gen. 9:21, 24; Judg. 9:13; Ps. 104:15; Prov. 31:6; Rom. 14: 20, 21; I Cor. 10:23–11:1; Matt. 11:19; Titus 2:14. *Other problems:* Deut. 11:18–21; Prov. 22:6; 29:15; Matt. 11:16, 17; 19:13, 14; II Tim. 1:5; 3:15; Eph. 6:1–9; Luke 7:2; Prov. 11:1; Luke 3:11–14; 19:8; I Tim. 6:10; Acts 24:17, 26; Matt. 19:3–12; Heb. 13:4; Gen. 13:7, 8; John 17:20, 21; Rom. 1:18. *Antinomianism, etc.:* John 6:29; Eph. 2:8, 9; Rom. 4:4, 5; 6: 1–23; 12:1, 2; Jas. 2:14–26; I Pet. 1:14; II Cor. 6:17; I Cor. 11:25; Matt. 6:6; John 10:10.

Chapter XXII. Gen. 24:63; Josh. 1:8; Pss. 1:2; 5:1; 19:14; 49:3; 63:6; 77:12; 104:34; 119:15, 23, 48, 78, 97, 99, 148; 143:5; Phil. 4:8; Hos. 2:14; I Kings 19:12; Luke 24: 32; Ps. 116:1, 2; Matt. 9:11; 28:19, 20; Ex. 34:29.

Chapter XXIII. II Tim. 2:14, 15, 23; I Cor. 1:10–12; I Tim. 6:3–5; Titus 3:9; Gal. 5:22; Ezra, vs. 37; I Cor. 3:1, 2; Heb. 5:12–14; II Cor. 1:24; 4:2; 13:8; Rom. 1:14–16; I Cor. 13:11–13.

III. OTHER BOOKS OF REFERENCE

Probably Hastings' *Dictionary of the Bible* and a good general history of the church would give enough of the best reading profitably to occupy the time of those for whom this book has been written. Prominent in the extensive literature that might be consulted are:

The Bible, Its Origin and Nature. By M. Dods.

The Use of the Scriptures in Theology. By W. N. Clarke.

Bampton Lectures on Inspiration. By W. Sanday.

Historical Geography of the Holy Land. By. G A. Smith.

History of Babylonia and Assyria. By G. S. Goodspeed; R. W. Rogers (2 vols.).

History of Egypt. By J. H. Breasted.

Early History of Syria and Palestine. By L. B. Paton.

History of Hebrew and Jewish People (3 vols.). By C. F. Kent.

Old Testament History. By H. P. Smith.

History, Prophecy and the Monuments (3 vols.). By J. F. McCurdy.

History of the Maccabean and Roman Periods. By J. S. Riggs.

History of New Testament Times in Palestine. By S. Mathews.

The Apostolic Age. By G. H. Gilbert; A. C. McGiffert.

The Church in the Roman Empire. By W. M. Ramsay.

A Guide to Biblical Study. By A. S. Peake.

Introduction to the Old Testament. By J. E. McFadyen; S. R. Driver.

The Problem of the Old Testament. By J. Orr.

Introduction to the New Testament. By M. Dods; B. W. Bacon; *et al.*

Harmony of the Gospels. By W. A. Stevens and E. D. Burton.

Life of Christ. By W. Sanday; E. D. Burton and S. Mathews.

Life of Paul. By E. D. Burton; G. H. Gilbert; W. M. Ramsay; *et al.*

Theology of the Old Testament. By H. Schultz; W. H. Bennett; *et al.*

Theology of the New Testament. By W. F. Adeney; E. P. Gould; G. B. Stevens.

Commentaries. In New Century Bible; etc.

General History of the Church. By J. W. Moncrief; G. P. Fisher; A. J. Newman; J. H. Kurtz; P. Schaff.

The Life of Our Lord in Art. By E. M. Hurll.

Sacred and Legendary Art. By Mrs. Jamieson.

History of Warfare of Science with Theology (2 vols.). By A. D. White.

History of Philosophy. By A. Schwegler; Ueberweg; Windelband; *et al.*

History of Doctrine. By G. P. Fisher.

What Is Christianity? By A. Harnack.

Outlines of Theology. By W. N. Clarke.

Christian Belief Interpreted by Christian Experience. By C. C. Hall.

Christian Ethics. By N. Smyth.

Social Teachings of Jesus. By S. Mathews.

The Christian Pastor and the Working Church. By W. Gladden.

In Relief of Doubt. By R. E. Welsh.

A word about the use of these books in connection with "Christianity and its Bible": It will be easier for the average reader to obtain and retain the rich stores of information in these reference books if, before consulting them, he reads (though rapidly) the whole course as given in this textbook. If their riches should prevent a mastery of this outline study, its one chief purpose may be thwarted—in a vague idea of much there may be clear definite ideas of little.

IV. QUESTIONS AND OTHER SUGGESTIONS

The purpose of these questions and suggestions is not mainly to test the reader's knowledge of the contents of this book. As has been stated already, the Table of Contents and the Index were prepared for that purpose. The main purpose of the following questions and suggestions is to stimu-

late to further study and meditation concerning the religious themes of which *Christianity and Its Bible* treats. Let the questions marked with an asterisk (*) be answered in writing.

PART I

Chapter I

RELIGIOUS LIFE AND LITERATURE

Is the aim of Part I of sufficient importance to require three of the twenty-three chapters? Discuss the place given to the Bible in the title of the book.

2. *Make a collection of attempts at defining religion, and arrange them in the order of their worth. *Make an attempt yourself.

3. *What are some of the attempts at defining life? *At defining God?

4. What is the relation between religion and theology? What are the sources of theology?

5. What is the relation between religion and morality?

6. Give examples of the effect of religious life and of religious literature upon each other.

7. What to you are the best twenty comparatively short passages in the Bible? The best ten such passages? The best one?

8. *What are some of the best passages of other specially sacred writings?

9. *What are some of the best passages in other religious writings not specially sacred?

10. How do the least valuable passages in the Bible compare with the best in other religious writings, including other specially sacred writings?

11. *What arguments are given in support of the claim that the Bible is superior to all other writings? Which is the strongest?

Chapter II

INTERPRETATION AND INSPIRATION

1. Illustrate further the five classes of misinterpretations spoken of in this chapter. If you think of other classes, name and illustrate them.

2. How serious are the evils of misinterpretation, and which is the greatest?

3. *Collect and classify quotations from eminent scholars concerning the questions of the inerrancy and the inspiration of the Bible.

4. Speaking generally, is there considerable difference between the quotations that are from earlier and those that are from more recent Christian scholarship? If so, how is it to be explained?

5. *Make a collection of claims for inspiration in religious literature other than the Bible.

6. *According to the gospels what was Christ's attitude to the Old Testament writings?

7. What authority today have the records of Christ's sayings concerning these writings? Have Luke 2:40, 52; Matt. 24:25, 26; and Mark 11:13 any bearing upon this question?

8. Has the church today the right to add to, or subtract from, the canon? State the reasons for your answer.

9. *What is your own view concerning the question of the inspiration of the Bible? and of other writings? Give reasons for your views.

Chapter III

TRUEST BIBLE STUDY

1. *What is the relation between facts and truths?

2. Illustrate erroneous treatments of parables.

3. What is the legitimate way to use types?

4. Read through a whole epistle at a sitting and state your impressions concerning it.

5. Read Mark and John thus, and then compare them for yourself.

6. State other benefits than those given here, of common-sense in interpretation.

7. What are the chief differences between the King James Version and our Revised Version?

8. What are the archaeological discoveries in the different Bible lands? Which is the most important of them all?

9. *As impressions concerning the relation between archaeology and the Bible are apt to be vague, of what are you sure concerning it?

10. Distinguish between authoritative and infallible or inerrant.

11. What is your final authority in religious questions? Why is it authoritative? What does the very asking of the last question imply concerning authority?

12. To what extent, in what ways, and why do you study the Bible? How has it influenced you most for good?

PART II

Chapter IV

GEOGRAPHY AND CONTEMPORANEOUS HISTORY

1. What reasons are there for the aim and the method of Part II?

2. In this study of the geography of Bible lands use dividers or some other instrument of measurement,and find out distances for yourself. Draw concentric circles around Jerusalem, Antioch, Rome, etc., and note what each includes.

3. Photograph the map upon your mind so that without the map itself you can mentally journey from place to place, and know the distances and places of importance on the way.

4. Show how geography and topography might help shape the course of history.

5. Show how they might help mold religious beliefs. Develop the thought of Palestine being a laboratory.

6. *Show how Palestine is a world in miniature.

7. Give the topography of Jerusalem and its environments.

8. *What are the most important Scripture references to the different peoples of Bible times?

Chapter V

History of Hebrews, Jews, and Early Christians

1. Fix 586 B. C. in mind so as never to forget it.

2–8. Answer the seven questions of paragraphs 67. For the last see paragraph 102.

9. Which of the Judges stories do you like best? Why?

10. Work out from Scripture your own list of kings before looking for any other list.

11. In seeking to remember details do not fail to fix in mind the great movements and important periods. Fit these into the important movements and periods in the history of surrounding peoples.

12. Describe politically, socially, and religiously the world into which Christianity came.

13. *Write out, largely in quotations from Scripture, an account of the development and a description of the Scribes, the Pharisees and the Sadducees.

14. Shut your Bible, and try to recall book by book what you know of the histories and stories each book contains.

Chapter VI

Literature of Hebrews, Jews, and Early Christians

1. Though it have many blank places and question marks, go as far as you can in making a chronological arrangement of the writings of the Bible.

2. Make special efforts to fit the prophets and their writings into general history. Describe them as social reformers. *Give the leading message of each.

3. To what extent is the Pentateuch Mosaic?

4. *What is your conception of the real David and the real Solomon? *What were their relations to the writing of the Old Testament?

5. Compare the different law codes in the Old Testament.

6. Classify the New Testament writings as those of which you a (*a*) surely, (*b*) probably, or (*c*) possibly know the author or authors. *Give the purpose and, in brief, the plan of each writing.

7. Read the Old Testament Apocrypha. How do they compare with the canonical books of the Old Testament? How does Ecclesiasticus compare with Esther?

8. *Name and describe the other non-biblical Jewish writings of Bible times.

9. Compare Hebrew poetry with English poetry.

10. *Make a collection of the choicest bits of poetry in the Bible not printed as poetry even in the Revised Version.

11. Classify the different kinds of parallelism of two, three, four, or more lines. What have you to say about accents in Hebrew poetry?

12. *Select what to you are the choicest illustrations of the different kinds of prose in the Bible.

13. How large a place has prediction in biblical prophecy? Has there been a noticeable change in the place that prediction occupies in apologetics? If so, why?

14. Read some apocalyptic literature not found in the Bible, and give your impressions concerning it. *Compare prophecy and apocalyptic literature.

Chapter VII

Arts, Science, and Philosophy

1. *Compare from the standpoint of the arts the different peoples of Bible times. Seek to explain the comparative excellences and deficiencies.

2. Shut your eves and see Herod's temple as a whole. Enter it, pass from place to place in it, and note who and what you see.

3. What place do the temples in Jerusalem take in the Bible? Paint for yourself Bible scenes that belong to them.

4. *Which was earlier—Solomon's Temple or the account of an elaborate tabernacle? *Give the reasons for your answer.

5. Of how much are you sure concerning the beginning of synagogue worship? Picture this worship in the time of Jesus.

6. *Give an outline history of the places of worship from the tent of meeting to the Christian church at the death of Paul.

7. *How would the music of David's time compare with that of ours? How with much of the music of Eastern peoples today?

8. *Compare the Babylonian and the biblical accounts of creation.

9. Though it be a very rough one, draw a sketch of what you think the universe was to the Hebrews.

10. Though it prove to be little more than a statement of the question at issue, write an article on the relation between Greek philosophy and New Testament thought.

Chapter VIII

Development of Beliefs in Bible Times

1. *Give all the Old Testament passages that are or seem to be monolatrous. Were the Hebrews ever polytheists? What was the primitive and what the ultimate belief in Jehovah as the God of Israel?

2. *Give all the Old Testament passages where solidarity overshadows or seems to overshadow individualism.

3. How often does the word "Sheol" occur? Make a careful study of its different uses.

4. How bright were the brightest hopes of the Old Testament poets concerning lasting fellowship with Jehovah?

5. *Quote and weigh the utterances of the prophets that are claimed to teach an hereafter.

6. *Note the relation between the representations of the non-biblical literature and those of Jesus concerning the hereafter.

7. *Give, largely in quotations from Scripture, the history of the idea of the kingdom of God. What is the difference between the "kingdom" and the "church," as these words are used in the New Testament?

8. Give the passages used in support of millennial views, of future probation, of an intermediate state, and of purgatory. What do the passages cited teach? What authority have they?

9. *Give, mainly in quotations from Scripture, the history of the idea of Satan and his hosts.

10. Was there an ethical development in Bible times? Distinguish between the different classes of teachers in the Bible in respect to the sins they strongly condemned and in respect to where they put the emphasis in the matter of personal responsibility.

11. What are your own views concerning the value of the changes of views in Bible times?

12. *Write a short article on the philosophy and development of the Christian religion.

Chapter IX

Jesus as the Christ

1. Make a collection of the most important Old Testament passages claimed to be messianic.

2. *Make a collection of the most important messianic passages in non-biblical writings before the time of Christ.

3. *Illustrate, largely in quotations, the different stages in

the development of the messianic idea and the different phases of the messianic hope.

4. Is belief in the virgin-birth a necessary part of belief in the divine sonship of Jesus? What is the worth of the doctrine of the virgin-birth?

5. What is the relation between the prologue and the rest of the Fourth Gospel?

6. *Make a collection of the reports of Christ's own uses of each of the messianic titles.

7. To what extent were his messianic views eschatological? Compare them with the messianic views in the non-biblical, Jewish writings of Bible times.

8. *Go more deeply into the question of development of view in Christ's own thinking.

9. In what way and to what extent was Jesus in the Old Testament? What bearing have John 5:39 and I Pet. 1:10, 11, upon this question?

10. Whom had the prophet in mind in writing the fifty-third chapter of Isaiah?

PART III

Chapter X

HALF-WAY TO 1517 A. D.

1. Between its lines of facts let the student of Part III read its great truths.

2. What close relationship exists between Mohammedanism and the two religions, Judaism and Christianity?

3. *Compare the Koran with the Bible, Mohammed with Jesus.

4. *Make a fuller list of the church fathers, and be able when any of them is named to place him in the time and group to which he belongs.

5. *Make a list of the most notable martyrs. Know the stories of their lives and deaths.

6. How do Apollonius, Celsus, and Porphyry compare with Jesus?

7. What are some of the points of contact between Neoplatonism and early Christianity?

8. *Compare the four great creeds.

9. Carefully examine the validity of the claims made for the primacy of Rome. What is the meaning of Matt. 18: 18, 19?

Chapter XI

to 1517 A. D.

1. When and how did the modern European nations begin?

2. Enter more fully into the "dramatic event of the Middle Ages." Give in outline the history of the Holy Roman Empire.

3. In addition to the doctrinal and ceremonial differences, what are the characteristics that distinguish the Eastern church from the Roman Catholic church and from Protestantism?

4. *Of what importance is the study of feudalism and of the Crusades for the understanding of the social questions of today?

5. What are the origin and the explanation of monasticism?

6. Name a number of the great Schoolmen, and be able to distinguish clearly between them. *Compare the influence of Plato and Aristotle upon them.

7. *State the different views as to what a sacrament is. Compare them.

8. *What is the relation between the Renaissance and the Reformation?

9. *What are the most important events and sayings in the thrilling records of the reformers before the Reformation?

Chapter XII

since 1517 A. D.

1. Get personally acquainted with Luther. A knowledge of his contemporaries, of his times, and of subsequent Lutheranism will then be easily obtained.

2. Get personally acquainted with Calvin, if you wish to understand the subsequent history of a large part of Protestantism.

3. *What were the "five points" of Calvinism?

4. *What is the history of the relation between church and state in France? What countries still have state religions?

5. Explain historically the Anglo-Catholic movement in the established church in England.

6. *Explain historically the relation in England between the established church and nonconformity. *Give the history of the question of religious education at issue between them.

7. Get well acquainted with the Wesleys, William Booth, John Henry Newman, George Williams, and John Clifford.

8. *Learn something important and definite concerning each of the most important English versions of the Bible.

9. To what extent have the theological experiences of Scotland found expression in her literature?

10. Get acquainted with Roberston Smith, his times, views, etc.

11. What is your opinion of the decision of the law lords in favor of the orthodox "Wee Frees"? How much did the "Wee Frees" gain ultimately through that decision?

Chapter XIII

since 1517—continued

1. Keep in mind the two great wars in the history of the United States. Get well acquainted with Roger Williams, Jonathan Edwards, and Horace Bushnell.

2. Read concerning Alexander Campbell, Joseph Smith, William Miller, and Mrs. Eddy, and seek to explain the influence of their views.

3. Look up the history of the Jesuits. Illustrate the four methods named.

4. *Give the leading events in the history of Ultramontanism.

5. What is the origin, development, and present condition of the Old Catholic movement?

6. What, after all, is the greatest difference between Protestantism and Roman Catholicism?

7. *Give an outline history of the relation between church and state in Protestant lands.

8. How does the average Sunday school today differ from that of Robert Raikes?

9. *Along what lines is there greatest need of improvement in the Sunday schools of today?

10. *Collect the specific references in the Bible to the use of liquor. *What impression do they make upon you? *What general principles taught in the Bible are appropriate in the question of temperance?

11. Distinguish between fermented and distilled liquors. *Give a history of fermented liquors down to the eighteenth century.

12. Get acquainted with Miss Willard and the temperance work with which she was connected.

Chapter XIV

Christian Missions

1. Do not fail to use maps.

2. Add to the lists of missionaries in the first period. Learn something worth while concerning each.

3. What is the history of the Nestorians?

4. Give an outline history of Roman Catholic missions

down to the present time Of those of the Greek church. *Of those of Protestantism.

5. What is the history of the Moravians?

6. *Add to our list of great missionaries since Carey, and give something definite and important concerning each.

7. What are the most important missionary societies, and why are they important?

8. What do you know concerning the present condition of the mission fields of the world? Group them. Let one group be the islands of the world, let the other groups be the different continents. Give a bird's-eye view of each group.

9. *What are the reasons for missions? *"Has Christianity the moral right to supplant the ethnic faiths?" *Is it fitted to be the religion of the world? *What are its universal elements?

10. What reflex influence have missions upon the churches that support them?

11. Describe your ideal missionary. What, for instance, is his attitude to other religions and their writings?

12. Do you believe in missions? How much are you giving to them?

Chapter XV

Literature, Arts, and Science

1. What is the relation between the Bible and subsequent Christian literature? *Consider the term "Word of God" biblically and historically.

2. *Give an outline history of the art of biblical and Christian times.

3. What place has Jesus in poetry and in fiction? What place has Jesus in art? What paintings of him do you like the best?

4. What place has art, including architecture and music, in the religious life of today? What place should it have? Give the pros and cons of liturgical worship.

5. Just what is meant by the secularizing of church music? Consider it historically.

6. *Give an outline history of the conflict between theology and the other sciences.

7. *What benefit have these other sciences been to religion?

8. *What are the views of the new theology concerning the great tenets of the old?

9. Give a brief history of both higher and textual criticism.

10. Give the nature, history, and practical value of the science of comparative religion.

Chapter XVI

philosophy and isms

1. With the use of the Index, review what has been written concerning philosophy. Distinguish it from theology. Be sure you know what the inductive method and what idealism are.

2. Though it mean a little effort, fix in mind the little that is written here about modern philosophers. It will make easier any extended reading in modern philosophy.

3. *Give as fully as possible the history of philosophy in biblical and Christian times.

4. What is the relation between Anabaptists and modern Baptists?

5. *What is the history of Mysticism? *What connection had Mysticism with Neoplatonism, the Schoolmen, Pietism, etc.? *What do you think of its method of treating the Bible?

6. Compare Arianism, Socinianism, and Unitarianism.

7. See deism in its historical setting.

8. Get acquainted with Schleiermacher, Strauss, Baur, and Ritschl.

9. What do you know about Ritschlianism? What have

you read by its leading representatives? Perhaps you have only heard and read *about* it.

10. Compare Bushnell and Ritschl.

11. *Carefully review Part III and write out at least twenty great truths that are to be read between the lines.

PART IV

Chapter XVII

THE GLORIOUS GOSPEL

1. Notice the three parts in the aim of Part IV, and give the relations between them.

2. Compare the cross of Jesus as viewed in Paul's time and as it is viewed today. Compare the worth to Paul of Roman citizenship and of the cross of Christ.

3. *What are the earliest non-Christian references to Christianity and Jesus?

4. To characterize the attitude today to the gospel, what words would you use besides indifference? Is it the chief characteristic? What is the explanation of the present attitude?

5. *What is salvation? Let the answer be in view of both the penalty and the power of sin. Is a false view of it vaguely but commonly held?

6. *What is forgiveness? What effect has it on the sinner's relation to God, on the consequences of his past sins and on his future conduct? How is the conviction of forgiveness to be obtained?

7. *What is faith? Is a false view of it commonly but vaguely held? Is faith that which links us to God's power? How is it to be obtained?

8. What place has Jesus in our obtaining this faith and power? What meaning and authority has Acts 4:12?

9. What place has experience in theology?

10. *What is the essence of Christianity?

Chapter XVIII

The Death of Jesus

1. Name and distinguish between the most important "theories of the atonement." Do you distinguish between a vicarious and a substitutionary theory? Would it be helpful to clear thinking if the word "atonement" were not used in connection with some of the many theories?

2. As far as possible explain the different theories from the times and circumstances of their origin.

3. *Is the substitutionary theory taught in Scripture? *If so, in what passages and what authority have they?

4. *In the light of the prophets, what do you think of the New Testament use of the Oid Testament sacrifices? *What are the leading thoughts back of the Old Testament sacrifices?

5. From the records what may we infer about the thoughts of Jesus himself concerning the significance of his death?

6. The question is often asked: "How does the death of Jesus differ from that of any other great martyr?" *What answer would you make?

7. *Coming to it along the way of his life what does the cross of Jesus mean for your thinking? What is its main thought?

8. What effect upon your life has the cross of Jesus?

9. Do you profess to be his follower? What do you mean by it? and how are you following him?

Chapter XIX

The Fatherhood of God

1. Before the time of Jesus in the Oid Testament and elsewhere what references have we to the fatherhood of God?

2. *Give the biblical development of the idea of deity—from the earliest times to Jesus' conception of the fatherhood of God.

3. *Collect all the passages in which Jesus is represented as using the word "father."

4. Show how the figure of kingship could be stretched to include a very large part of our conception of God.

5. What is the relation between the fatherhood of God and the brotherhood of man?

6. What is the New Testament basis for the doctrine of the Trinity? In Matt. 1:20 and Luke 1:35 the specific references are to the Holy Spirit rather than to the Father. Has this fact any bearing upon the significance of fatherhood in the Trinity?

7. *How does the teaching of the New Testament compare with that of the early creeds concerning the Trinity?

8. What is your own view concerning the doctrine of the Trinity? Do you distinguish between Trinity and Triunity?

9. What is your own view concerning the fatherhood of God and concerning the nature of the Holy Spirit? What pronouns can yon use in referring to "God" and to the "Holy Spirit"?

10. How did you get your views concerning the Trinity, the fatherhood of God, the sonship of Jesus, and the nature of the Holy Spirit? Why do you continue to hold them? As revealed in your life what are they worth?

Chapter XX

THE HEREAFTER

1. *Make a fuller comparison between Hezekiah and Paul as illustrating the development of the Christian doctrine of the hereafter.

2. *What place in the New Testament has the resurrection of Jesus?

3. *What has it meant to the ages since?

4. Do you have any difficulty in harmonizing the different

accounts of the resurrection of Jesus? If so, what is the right attitude for you to take concerning them?

5. What is your attitude to the belief of Satan held in the New Testament?

6. What place has belief in Satan had in religious life and literature since New Testament times.

7. What do you mean by hell? Do you believe in eternal hell? What percentage of Protestants believe there is to be an eternal hell for the great majority that have lived thus far?

8. What is your attitude to the doctrine of conditional immortality?

9. Do you entertain the larger hope? If so, on what grounds?

10. Describe the heaven you expect. On what do you base your hope of enjoying it?

Chapter XXI

The Christian Life Today

1. Illustrate the power of purity, justice, mercy, love, and Christlikeness.

2. Give different elements in the personal religion of Jesus. How do they compare with those in your own?

3. Discuss Jesus as an example—as a boy, as a man of affairs, as a healer, as a thinker, as a teacher, as a prophet, as a martyr, etc.

4. *Compare the temperance, labor, and other social questions of today with those of Christ's time.

5. What is his gospel doing through you against the evils of the liquor traffic? What to meet the boy problem? What to turn public opinion against graft and spoils in business and politics?

6. Have you honestly faced the labor problem with the question: "What ought (or what may) I do to help solve it?"

What is the point of contact between the work of the church and the labor movement?

7. What is the right attitude of the church to socialism, communism, etc.? What place have these questions in the pulpit?

8. Has antinominianism a subtle influence in your life in preventing you from living the gospel and its cross?

9. *Consider the question of the Lord's Supper, biblically, historically, and practically.

Chapter XXII

MEDITATION

1. What was the chief method of Christ's revelations concerning the gospel, the Father, the hereafter, and the life that now is? How are we best able to receive these and other great revelations?

2. Look up in the Bible and elsewhere the different uses of the word "meditate." How do they compare with the one used here?

3. In addition to those given in this chapter, what rules for meditation occur to you? Which is the hardest of all its rules?

4. Make a collection of themes, Scripture passages, and other quotations that would be most appropriate in meditation. A booklet of your own collection of such thoughts for meditation would mean an enrichment of your life.

5. Enter more fully into the meaning of the terms concerning God in paragraph 354. How would you answer Helen Keller's request: "Tell me something you know about God"?

6. Illustrate the effect of meditation upon Bible study, prayer, affection, will, missions, revivals, Christian joy, etc.

7. Write a short article on meditation and mysticism.

8. Write another on meditation and prayer.

9. To what extent have you meditated? With what result?

Chapter XXIII

MIDDLEMEN

1. Who are the greatest specialists for today in the departments of Old Testament, New Testament, church history systematic theology, Assyriology, philosophy, etc.? Describe them as specialists.

2. Name and describe as middlemen clergymen and others who approach nearest your ideal of a middleman.

3. *Describe (and as far as convenient in their own language) their attitude to the questions of the origin and development of religion. In the same way describe their attitude to the literature of different religions and to other phases of the science of comparative religion.

4. *To inspiration and interpretation, and to spiritual as distinguished from merely scholarly insight into the Bible.

5. *To the chronology, history, literature, etc., of Bible times.

6. *To the question of development in the Bible and of evolution in general.

7. *To the creeds and missions of the churches.

8. *To new psychology, new theology, higher criticism, and other isms of today.

9. *To the virgin-birth, the resurrection of Jesus, and miracles in general.

10. *To Christ's death, the Trinity, and the hereafter.

11. *To bigots and to skeptics.

12. *To the great practical problems of today.

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